

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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DEVOTIONAL

Did your mother ever say to you when you were a boy or a girl: "My child, you must have gotten out on the wrong side of the bed this morning"? And after you grew up, did some still small voice say to you before you had gotten far into the day, "Everything seems to be going wrong today"? Yes, you seem somehow to have "gotten off on the wrong foot." Everything was going wrong somehow. Honest now, haven't you felt like you didn't get anywhere today. The day was wasted. Confusion seemed to fall on all your work. You have been beating the air. All is vanity and vexation of spirit and striving after the wind. Well, there's a reason. You forgot something. It is well if you discover it early in the day—and correct it. Yes, it can be done. It has been done. Did you kneel before the Lord this morning? This is the greatest time-saver on earth. It prevents the slack. It gives you the right outlook. It gives you strength for the task. There are those who know this to be true. He chooses our path. He directs our steps. He is our wisdom and strength. We can do all things through Him that strengtheneth us. Here is the place to begin the day. To try it otherwise is to waste the day.

—BR—

The death of Major Chas. M. Steadman, of North Carolina, removes from Congress the last of its members who wore either the gray or the blue in the Civil War.

A fine meeting of the Deer Creek W. M. U. is reported from Greenville. Mrs. J. F. Scull of Hollandale was reelected superintendent. Dr. Bostick, of Clarksdale, made a missionary address.

I have spent thirty days in revival meetings this Summer. The Lord added to the churches where I labored one hundred and thirty-two. To Him be the glory. The work at Liberty goes on well. The sixth year with this fine church has started off with good congregations. We enjoy your visit to each of our homes every week.

—Homer H. Webb.

Pearl River County Association met with Pine Grove Baptist Church, near Picayune, Miss., Sept. 24 and 25. Rev. T. L. Coulter was elected Moderator, John S. Rester, Clerk. Pastor H. T. McLaurin, of Picayune, preached a soul-stirring missionary sermon. All churches represented, and two new ones received into the association, making twenty-five in all. Bro. J. E. Byrd delivered a convincing message on the Cooperative Program and Bro. Miller spoke on the Orphanage. Interest was said to be the best in years. Association meets with Poplarville Baptists a year hence.—J. S. Richardson.

S. P. Andrews has been called to the church at Mathiston. His home is at Houlika.

A school for Baptist deacons is in progress this week in Lexington, all churches in the county participating.

Rev. Harvey Gray moves to Grenada and will be pastor of churches within easy reach of that city.

Jackson is feeling chesty over its seventeen gas-producing wells, with a promise of more, and over the fact that this city is one of eleven cities on the daily airmail route from Atlanta to Los Angeles.

The W. M. U. of Hinds-Warren Association met at Clinton last Friday. There were over 100 present, and the program was inspiring and edifying. Everybody was helped. Miss Traylor represented the state workers and made a most interesting talk, telling some things about her recent trip to Palestine. Mrs. Knox, of Vicksburg, was elected associational superintendent.

Dodd College for Girls, Shreveport, Louisiana, is reported full to overflowing at the beginning of its fourth annual session this September. In compliment to Dr. Dood the first Sunday of the school year all the students and teachers attended the services of the First Baptist Church and were guests for dinner and the afternoon in the various homes represented in the Church. Dr. A. Q. Burns, Active Vice-President, is the Executive in charge, and was recently president of Crescent College for Girls, Eureka Springs, Ark.

Already work is begun to secure a large attendance of College students, young men and young women at the B. S. U. Convention at Atlanta, October 30-November 2. A bus will take a big bunch from Mississippi College and Hillman College, and we doubt not Blue Mountain, the Womans College at Hattiesburg, the M. S. C. W., Clarke College, M. S. T. C. and the University will be well represented. If your church is called on to pay the expense of the trip for any of these young people, know that it is a good investment.

In the Watchman-Examiner we find these suggestions to those who examine candidates for the ministry:

(1) Be sure that the man has a definite and indisputable call. (2) Be sure that the candidate has a fit life. (3) Be sure that he has a deep sense of integrity. (4) Be sure that he has a sense of propriety. (5) Be sure that he is of a studious nature. (6) Be sure that he is loyal to the denomination. (7) Be sure that he is an uncompromising supernaturalist. (8) Be sure that he is a man of prayer. (9) Be sure that he is a friend of sinners. (10) Be sure that he is a man unafraid.

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Missionary Charles A. Leonard sends the following account of missionaries in China who were carried away by Communist bandits and held for ransom. We are all grateful that they have all at last been released. The story is told by Miss Gemmell who with Mr. and Mrs. Porteous was carried away.

"Firing commenced about 2 p.m., and continued somewhat intermittently until nearly midnight, when heavy machine-gun fire began. We were guided by a Christian to a corner of a garden where we lay on the ground and covered ourselves with blankets so as not to be seen. Bullets whizzed through the trees overhead, and the communists outside the city called out to the government soldiers on the walls not to shoot as they would give thirty dollars for each gun. But actually they only gave five dollars. Then suddenly the air was filled with shots, as groups of communist banged on the house doors in the neighborhood, demanding a surrender of guns, ammunition, wealthy people, and money, or be killed. Then immediately a burly, savage-looking bandit jumped over the mud wall, came straight toward us, and in loud tones demanded our surrender. He was followed by half a dozen armed men, who led us out of the garden into the road to be bound, saying: 'We have struck a bit of luck. Now we shall be able to get some money.' They speedily bound Mr. and Mrs. Porteous about the upper arms, but within an hour had loosed them. Once out in the big street we saw that the whole city was filled with communists running to and fro, who beat upon every door, and shouted loudly for the people to open the doors, and surrender guns, ammunition, money, etc. In the early light we could see that they led us past our own compound and out at the south gate of the city to a farmhouse, where some had their headquarters. We sat on the ground on some straw for about an hour. During this time we saw thousands of communists march into the city.

"We were glad to arrive at the high school with thirteen other prisoners. In this prison two guards sat at the door continually, new prisoners were brought in. At night we lay on the bare bed—as many as could get in, the rest lying on tables, bookshelves, or propping themselves up against the wall.

Christians Come to Their Relief

"During the three days we were there the church was busy. From this time on the communists made repeated assertions that they would not kill us, but that they only wanted our money. The church hearing that a ransom of \$60,000 was demanded for our release, and knowing that we had no money, a hurried canvass was made of the Christian homes to see what they could donate. As some of them had suffered in the looting, and others had taken care not to have any money on hand, they got together \$466, and about two ounces of gold and silver ornaments, these from those who had no money, such as rings, bracelets, hair ornaments, pins and silver animals from children's hats. These and the money were taken to the first assistant leader who said it was money belonging to the people, and that while their action was to be commended, they could not accept it, as the donations were made by those who had been deceived by our 'Superstition.'

"Hearing this, the Chinese pastor, Mr. Eo-Yang, decided to show that those who had not received our benefits or believed our 'Superstitions' had nothing against us. Thereupon he drew up a petition, and took it around hurriedly to what shops of non-Christians he could find intact, and got from forty to fifty signatures. The petition said that the foreigners in the city had not transgressed any laws, had always helped the people, and should not be killed. This petition helped our case very much, but we did not know about it at the time. I also learned afterwards that many of the Christians had been to the high school to see us, but the guards were unwilling, even telling some that our heads were already floating in the river. The few who were

given entrance were sworn at repeatedly. One of these said to the leaders: 'If you kill these three people, we shall hunt up some bullets to put into our own bodies.'

"On Wednesday morning the whole army left the city, taking us with them. One faithful Christian insisted on going with us, which the leaders allowed. We walked the distance of thirteen miles to the village of Ming-Tsuen, where we stayed over two nights. We thanked the Lord for shaded skies as we threaded our way rapidly amongst the rice fields, all in single file, each with a special soldier. We were amused at seeing some of our former possessions being used by some of the bandits. Mrs. Porteous's scarf was around the head of one, and my rubbers and string of beads on another. In this village we were put into a room with seven or eight other prisoners. We always had a bed to sleep on, but only one night did we have a wadded quilt. The rest of the time some of the soldiers borrowed a wadded jacket or two to cover our feet. Our food was always the same as they had, steamed rice and one bowl only of any of the following: Bean, curd, chicken, beef, pork, soy beans, greens or bamboo shoots. Twice we had no breakfast due to early starts.

Songs in the Night

"Mr. Porteous' concertina was brought to him, and they that had carried us away captive required of us a song. We sang hymns of that better land and wondered how near it might be. One of the leaders spoke up and said: 'One thing I cannot understand is how you people can be happy when we have shut you up in a place like this', and we told him. That night we fully expected to be killed as we had heard them repeatedly talk about killing and saw them call four prisoners out one at a time and not return. But our hearts were filled with the calmest peace and joy that we ever remember. Mrs. Porteous expressed her disappointment as the night wore on that we were not called.

"The communists apparently make their living by looting the people. When they arrive in a city, they immediately post up notices on the doors of the larger shops. These notices demand money varying around \$1,000. If not complied with, the shop will be burnt down, or the owner taken for ransom. If the owner takes about one-fifth of the sum demanded to the communists, his shop will probably be spared.

"The whole army was ready to move early the next morning. Mr. and Mrs. Porteous were fairly good walkers but I was a complete failure. The reason I could not walk, they said, was because I had no knee-joints. But twenty-three miles is too much for one day's tramp with almost no rests, and we were glad when we arrived at the inn at Nanmiao, and fell exhausted and aching on the bed.

"We had not been two hours in this village when five Christians came from the church in Yuanchow. They had waited until night to bring in another sum of money, this time \$1,200. Again the Christians had given up to the limit, hoping against hope that this sum would surely effect our release, but one of the leaders said, 'Not enough for three.' Those dear faithful Christians waited all night until daybreak, and saw us marched off with the army in the rain, down the narrow streets, and away to the mountain stronghold. Two of them followed with us all that day in the hope that one or two of us would be released. But the communists would not consent.

"That day we went only seven miles, but it took us until night to arrive anywhere, due to the rain, and the stiffness of the climb. The army was quartered as was quite usual, in deserted farmhouses, the inhabitants having fled at a former approach of the communists. Here our 'room' was smaller than usual, there being only eight prisoners, and when everybody had gone to bed in the straw, there was no room on the floor to lie down. As it had rained the whole day, we were drenched from head to foot, but our faithful Christian companion did his best to dry out a few of our things by the fire.

"The next day was Sunday. We put on our wet, muddy shoes and stockings, and were standing at 'attention' by daylight unwashed and uncombed. Again the heavens poured as we marched most of seventeen miles farther into the mountains. The scenery was really beyond our description; the narrow gorges, the nearly perpendicular ascents and descents, the numerous waterfalls, high cliffs and pine groves, the panorama of high peaks and lovely valleys, the many different kinds and colors of rocks and flowers, and the unusual variety of bird songs. It was after all only our bodies which our captors could imprison. As usual my guard was very kind in helping me over the difficult places. Three times in all we mounted to altitudes in which one's head roared.

"We left the world behind upon arrival at the communist stronghold, for we were confined in a very small dark room. By looking through three doors and three other rooms we could see a bit of sky. By listening at a closed window we could hear the delightful sound of many tiny chicks with their mothers. Here we became quite friendly with several of the communist leaders, who came in often to visit. The guards inside the door were changed every two hours, and often these were young boys who used to play or sleep instead of guarding us with their empty rifles.

"Wednesday evening came and with it the news that the last Chinese prisoner was to be released the next day. Mr. and Mrs. Porteous had asked several times for me to be released to help in any negotiations that might be taking place. So after another request was made, the chief officer was willing that I should go down with the Chinese prisoner and his six friends who had come to bail him out. So we seven started the next morning with special 'passes' from the general.

"These seven friends kindly helped me up and down the steep climbs, paid for my tea and cakes at the tea-houses, and for my dinner at a wayside inn. They refused to let me pay a copper. That day we walked twenty-three miles down the mountain to a village. Here I was immediately recognized as one who had been carried up by the communists a few days before, and the whole village came out to tender sympathy. One kind man offered to be responsible for a chair for the next day's use to Yuanchow, another offered to take me to an inn for the night, and others said they would help me look after one who had suffered as well as they. The evening and night there is a beautiful memory. A woman brought a tub of water to wash my feet, a little girl washed my shoes and stockings, a man cooked a bowl of doughstrings with some native medicine in it to ward off any cold or ill effects, a woman got a pair of her husband's wadded shoes for me to wear while my own dried, a shop proprietor got a pair of new stockings, and a little grandmother cursed the communists for treating good people so!

"About the middle of the afternoon we arrived at our once prosperous city, now looted and parts burned, and then in a few minutes to our compound, also now looted, and guarded by Nationalist troops. The Porteouses, who excelled as optimistic companions in difficulty, remain as prisoners. All is being done that is humanly possible to secure their release, and we pray that God will bless the efforts and grant their release—but if not, it will be heaven's gain."

—BR—

Clay County Association has a program that is a little different. After reading letters, organization, receiving visitors, sermon and meeting of associational board, the messengers from one church are asked to report on the work in the county, messengers from another church report on the work in the state, another on work in the South, another on world-wide work, and others on various organizations or institutions. A chairman is named, of course, for each subject. W. A. Robinson is Moderator, W. H. Ellis Secretary and Pastor E. F. Wright preaches the sermon.

Housetop and Inner Chamber

H. D. Wilson, of Bagdad, Fla., has witnessed 84 conversions in meetings held this summer.

From the Lena Baptist Appeal we learn that the church is giving a month just now to paying off their building indebtedness. They claim to have a church house second to none in Leake county.

Pastor G. O. Parker, of Union, says: "The Record is coming to all my people here and I find it a great help to me as pastor. The spirit of any church will be better where the Record goes each week to all the members."

The churches at Wiggins and Perkinson have secured a "native son" for pastor in brother Richard H. Campbell, and in this have shown good judgment. He was born and reared in this locality and has made good preparation for his work.

From national headquarters of the W. C. T. U. we learn that there is now only one large institution for the treatment of inebriates, in which there are less than 500 patients. Prior to prohibition there were 200 such institutions with from 5,000 to 10,000 patients.

We don't remember seeing anything in the daily papers about the prohibition plank in the Texas Democratic Convention platform. And it's been two weeks ago. Wake up, Mr. A. Quiller, it's good news. O, yes, we saw the account of the Democratic wet pronouncements in New York and round about that provincial burg. Who's paying for the news in this part of the world, anyhow?

Texas Democrats have done the best they could to purge themselves from any suspicion of an alliance with the liquor forces by their declaration of a dry platform. They have learned their lesson, and there's no need of turning the State over to somebody else in a national election again. Now let the good work go on in all the Southern and Western States and give assurance that we will not have another family row.

Less than one per cent of American men are college graduates. Yet out of this one per cent have come fifty-five per cent of our Presidents, thirty-six per cent of the members of Congress, forty-seven per cent of Speakers of the House, fifty-six per cent of the Vice-Presidents, sixty-two per cent of the Secretaries of State, fifty per cent of the Secretaries of the Treasury, sixty-nine per cent of the Justices of the Supreme Court.—Ex.

The Ohio State prison, Columbus, had 4,800 inmates when the terrible fire swept through it. Several papers have made wet capital from the incident, claiming that the cells were "Crowded with Prohibition Prisoners." Governor Cooper states that only nineteen prisoners were under sentence for violating the liquor laws. The others are classified thus: 742 murders, 964 burglars, 293 convicted of rape, 1,018 robbers, hold-up men and safe-breakers, 296 forgers, and 398 convicted for larceny.—Ex.

The First Baptist Church, Wanette, Okla., has just closed a really great meeting in which there were ninety for baptism, and twenty-five others by letter and restoration. The campaign was both extensive and intensive, including scriptural adjustments of internal church troubles. Three fourths of the public decisions were of men and grown young men. Many came from other denominations for baptism. Sunday School and B. Y. P. U. attendance more than doubled, and church quickened to new activity and cooperation in standardization of the church's activities, including completion of new modern church building. They had with them, the gifted Wm. S. Dixon, the preaching and singing evangelist from Dallas, Texas.

J. F. Tull resigns at Augusta, Ark. Come on home.

The papers and the politicians that two years ago were telling us what a fine institution Tammany Hall is are now saying mighty little about the corruption which is being brought to light in that organization.

The church at Clinton ordained Mr. R. A. Larson to the ministry on Sept. 24. He is a student in the High School who has shown commendable zeal in working wherever the need appeared. He becomes pastor of a congregation near Clinton. The sermon was preached by Dr. W. T. Lowrey and the ordaining prayer was led by Dr. H. M. Harris. On the previous Monday evening brother Larson had stood a satisfactory examination before a council of about ten elders.

Good Hope Church is located in Southern part of Leake County and forms a part of the pastorate of Rev. Mack C. Hughes, Ludlow, Miss. Brother Hughes is a young man of marked native ability, giving himself along with his family entirely to the Lord's work. For four years or more he has labored on this field. He has done his work so that he is held in highest esteem by the folks and the Cause is progressing.

The services were well attended. Folks rallied to the Cause of righteousness against sin. Some six or eight joined the church.

—J. C. Richardson.

The First Baptist Church of Meridian, Miss., which broadcasts over station WCOC each of its Sunday services, has designated the first Sunday night in each month as denominational night and the pastor, Dr. Norman W. Cox, expects to have the leaders of our denominational work bring the messages at this time. The speaker for Sunday night, October 5th, will be Dr. J. B. Lawrence, Secretary of our Home Mission Board. All Baptists who are not in attendance upon their own church service are invited to tune in and hear Dr. Lawrence. The service begins at 7:30 CST. Station WCOC operates on a frequency of 880 kilocycles.—Elizabeth Parker.

Poor Jonah; he has been buffeted about by the storms ever since he started on that illfated trip to Tarshish. And here comes Miss Tarbill and accuses Jonah of religious prejudice and bigotry. Why bless you, the poor fellow didn't have enough religion to keep alight the fires of prejudice. He was perfectly willing to let the Nenevites alone to any religion they wanted, or to none if they preferred it that way. But its the popular thing nowadays to denounce religious prejudice. The funny thing about religious prejudice is that nobody is willing to acknowledge that he's got it; and so you can start a fox chase any day or night against it and nobody is offended and nobody the wiser or better.

He who in the course of his life acquires more than his service to society is worth at a fair exchange has got something which does not belong to him. He who in the course of life has failed to get a fair equivalent for the service he has rendered has been robbed. At this point Christianity raises a direct issue. Christian stewardship is coming to loom far larger than giving a tenth of one's income to the church and to charity. It insists on raising the question whose property any property is. It grades property rights thus: (1) All belongs to God; (2) all upon which the people collectively depend for their life and welfare belongs to the people collectively; (3) private property is that which the people collectively permit to be privately held and used; (4) The holder of any property is responsible to God and to the people collectively for the way he gets it and the use he makes of it. These rights are those of fundamental and Christian ethics.—The Baptist.

Once upon a time we heard a young preacher discourse on Sunday morning on a "Convoy of Ships." He talked about fellowship, hardship, courtship and several other kinds of ships. For fear he may have run out of subjects, permit the suggestion of "Ticks." One might include heretics, agnostics, perepatetics, athletics, bombastics lunatics, etc. And don't leave out antics. Another important one is cosmetics.

WINNIPEG, Man.,—(AP)—Religion is a vital factor of medicine, Dr. Charles W. Mayo, one of America's most noted surgeons, said today. The Rochester, Minn., specialist, who spoke before the surgery section of the British Medical Association, declared in an interview that happiness and health are often as much a state of mind as of body.

"When a man is about to go on the table in an operating room, if he wishes a visit from a minister in whom he has faith, it gives him confidence which no science can furnish," he said.

There are 122,698,190 people in the United States. This figure represents the largest numerical growth of any decade in the Nation's history. Since 1920 the gain in population has been 16,967,570 or 16.1 per cent.—Ex.

Our church here at Itta Bena has just closed a week of revival services conducted by our pastor, Rev. L. D. Posey. Our women, divided into three groups, held cottage prayer meetings each afternoon. Brother Posey preached each service to a large congregation of people. His messages were the sound gospel sermons so much needed in these days of compromise and wrong interpretation of God's word. Our church as well as those of other denominations in town, feel that we have been greatly blessed. Brother Posey is a great Bible teacher, "rightly dividing the word of God." We appreciate him—and knowing that other churches need the Bible taught to them, our church has extended to him the privilege of going at any time to conduct a Bible school for any community in need of such teaching. God is blessing him in this work. —L. S. Love.

Lebanon Association is one of the few which covers more than one county. It includes churches in three, Forest, Stone and Lamar, thirty-three churches, and some of them among the best in the state. The brethren had carefully prepared programs. When they met they were without a Moderator or a Clerk, Dr. Marriner having died during the year and Brother Mobberly having moved into another Association. They soon had Pastor Barnhill in the chair and brother O'Bryant at the desk, brother A. Polk retaining the treasury portfolio. In no time reports were ready and read. Brother T. D. Cox, who used to teach in the orphanage read the report on this institution and made an informing talk. Supt. O. C. Miller came as a new man but he got right into the hearts of the brethren as he talked about the orphan children. Mrs. Ware and Mrs. Pack presented the W. M.-U. work. They showed fourteen organizations in the association and others expected. The Associational sermon was by Pastor A. C. Parker, one of the younger and most vigorous pastors. It was a missionary sermon as was proper and left a wholesome impression. We heard the brethren say it was the good old time sort. The dinner was all that could be desired. In the afternoon Senator Love read the report on Home Missions and made an excellent address. Pastor Barnhill read the report on Cooperative Program and made a well thought out address which would sound good and do good anywhere. Brother J. E. Byrd was listened to with rapt attention on the same subject. Dr. Wilkinson read a fine report on Publications and in his speech insisted that Baptists needed to sell their own work to themselves. The editor then spoke to the best of his ability. Twenty minutes were given to Supt. Jackson on the Anti Saloon League to speak on Law enforcement and he used it profitably. We have never seen people stay better, listen better or show less restlessness than these people did to the closing hour. The editor conducted the morning and afternoon devotional hour, but could not remain for the night session, nor for the second day.

Editorials

GIVING OR SHARING

There is a difference between sharing and giving. Giving may be sharing but not necessarily so. Indeed there is a good deal of giving which is not sharing. The New Testament apparently has more to say about sharing than it does about giving. It would seem that sharing is a distinctively Christian conception and practice. You will probably not find this word "share" or "sharing" in your King James version, but the idea is there and the word itself is found in the American Standard Revision. In the old version the word is "partake" or "communicate" or "have fellowship", or some similar expression. But the root of the word which is variously translated means "together", and one of its derivatives is translated "in common".

It takes a good deal of thinking to get the full meaning of a word. Now whatever may be the word in any of our English translations it is worth tracing this idea in its various relationships. For example, in Hebrews to show the thorough identification of the Lord Jesus with the human race, it is said, "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same". Here the human race is represented as sharing in the same physical nature, not simply a similar nature, but the identical nature imparted to them by a common ancestry. And Jesus shares it with us by being born a human being. Here is the idea of having one thing in common.

Again in Romans (15:27) Paul says, "If the Gentiles have been made partakers of their spiritual things they owe it to them to minister (as a religious act) to them in carnal things". Here the Jews are said to have shared the gospel with the Gentile churches in Macedonia.

When Christians suffer they are said to share Christ's sufferings (1 Peter) and Paul warns Timothy against sharing other people's sins. In all these things there is the sense of fellowship, comradeship. In the twelfth chapter of Romans, Paul urges the communicating to the necessity of the saints. Here again is the idea of sharing. And writing to the Philippians Paul says, "No church had fellowship with me in the matter of giving and receiving but ye only". Here they shared with Paul what they had and had a share in what he did. And Paul says to the Galatians, "Let him that is taught in the word share with (communicate) him that teacheth in all good things. It is not simply giving to him; it is more, sharing with him. And in Hebrews it is said, "To do good and to communicate (share) forget not, for with such sacrifices God is well pleased. This takes you back to the Jewish sacrifices where the worshipper partook of the offering.

Of course no one will forget the experience of the apostolic church following the outpouring of the Spirit on the day of Pentecost, where we are told that they had all things common. Again in the fourth chapter, "And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things common".

Now to indicate some of the differences between sharing and giving. Giving often has an air of condescension. This is not the Christian attitude. Again giving assumes an attitude of ownership. And this is not the Christian attitude. Not one of them said that aught of the things which he possessed was his own. They knew better. They were trustees of things which God allowed them to hold and to use. We are all apt to be property conscious, when as a matter of fact we do not own anything. God owns it all and we are here to share what we hold in trust with those who are in any need, whether it be of food for the body or the bread of life for the souls of men.

Again sharing involves fellowship, mutual participation. If I give a tramp a plate of food at my back door I do not share it with him. But if I invite one of God's servants to my home and my table, I share with him what I hold in trust. And if I make an offering to missions or to Christian education or benevolence, I share what I have with those who are doing the Lord's work, and share with them in the service they are rendering to God and to humanity.

Another fact about sharing is that it involves an equitable division of goods. We may hand out to a tramp a few cold biscuits, but if we mean to give as a religious service, it involves more than tossing a few pennies or dollars, that we do not need, into the collection basket. It means taking the Lord's work into our whole scheme and plan of living. To count that into the distribution of our income, to share this with the objects which claim our support, to make them a part of our lives and of ourselves. There is a difference between sharing and giving.

—BR—

UNTIL JOHN

John the Baptist was the turnstile of religion. All before him was one kind of religion; all that follows him is another and a different kind of religion. Jesus himself said it, and these are his words, "The law and the prophets were until John: from that time the kingdom of God is proclaimed as good tidings". One of the greatest teachers Southern Baptists ever had, John A. Broadus, likened John the Baptist to the landing on a stairway. The law and the prophets led to him and from him the steps led in another direction.

This saying that the law and the prophets were until John was spoken by Jesus to the Pharisees, and we can best understand it by getting well in mind the connection in which it was spoken. Jesus had just spoken the parable of the shrewd and dishonest steward, to teach that the right use of money would prepare the way for our entrance with greater joy into the world to come. He said, Make friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles.

The Pharisees didn't like what he had said. Like many a modern spendthrift they were offended at it. Not being able to answer what he had said, they had to satisfy themselves by scoffing at him. But Jesus said, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall".

These Pharisees were adherents of the law outwardly and sticklers for its literal observance. They tithed mint and anise and for a pretense made long prayers while they devoured widows' houses. They even hid behind legal observances to cloak their own covetousness and misdeeds. They could go to church on Sunday and cheat a man out of his last penny on Monday. They knew how to use even the law to protect themselves against its penalties.

Jesus tells them that the new regime which was ushered in by John the Baptist and made sure by the coming of the kingdom of God as good tidings would expose all this hollowness and pretension and substitute a new reign of genuine righteousness. The whole legalistic system which had petrified into outward forms and encrusted men's minds and souls needed to be smashed to smithereens. By astute manipulations of the law these people had come to be held in honor when their hearts were wholly corrupt. That which was highly esteemed among men was an abomination in the sight of God.

A new standard was now erected which thoroughly obliterated and discredited the old. A new motive was now put into men's hearts, a new control in their spirits; the reign of God is come; the kingdom of Christ is here, is preached

as good tidings of release, redemption, cleansing, transformation, sanctification.

"And every man entereth violently into it". This indicates a hasty abandonment of the old, a breaking away, a mighty wrenching of oneself from the past, from the old life, a spirit of determination to adopt the new and a high and holy purpose to see that its standards are observed, adopted, embodied. The spirit of the new is a militant spirit, it is the will to win, the purpose to carry through at any cost. It is the spirit of those who said, "They shall not pass"; the spirit of him who said, "I shall go if every tile of the roofs of the city were a demon". The spirit of the gospel is a conquering spirit. Its symbol is still the one who rides forth on the white horse, conquering and to conquer.

But Jesus will not dismiss this subject without safeguarding against any depreciation of the law. Heaven and earth may pass away but not one whit of the law. Its misinterpretations and abuses must be removed. It must be no longer a hiding place for hypocrites, a refuge for false teachers. Its real purpose is to be taken up and carried out by the gospel. Its mission can only be fulfilled by the new covenant. Jesus did not come to destroy it, but to fulfill it, to set its standards higher and put power into men to honor it by lives in conformity with its true standards. What the law had failed to do for men, the gospel now undertakes.

—BR—

Hazlehurst Church will have Dr. Lee G. Broughton with them for a Bible Conference and evangelistic campaign beginning Jan. 25, 1931.

—BR—

Half of the boys and girls who finished high school in Newton this year are now students in Clarke College. This shows what the folks nearby think of this college.

—BR—

We publish in this issue a statement from Dr. J. B. Lawrence, Secretary of the Home Mission Board, with reference to the Sanatorium at El Paso for tubercular patients, in which all are interested.

—BR—

Forty-seven joined the church at Clinton Sunday morning at the beginning of the revival meeting in which Dr. W. T. Lowrey is preaching. These joined by letter or under the watch care of the church expecting letters. They were mostly students in the two colleges.

—BR—

A new Sunday School organization for southeast Jackson was organized Sunday evening at 3:00 in the old County Court House by Evangelist Osmar Jacobs as the result of his meeting a few weeks ago. There is a growing feeling that Jackson needs another work in the south part of the city, and the need may be met in the very near future in the formation of a church organization.

—BR—

Sunday, Sept. 21, the Griffith Memorial Adult Union rendered a splendid program at the Pearson Church. The quartet, composed of Mr. Thompson, Mr. Monroe, Mr. Parker and Mr. Bilbo, gave several musical selections, accompanied by Miss Parker. Four new deacons were elected—Mr. Dave Smallwood, Mr. Ernest Valentour, Mr. John Gilmore and Mr. Gus Valentour. The regular church services are held on the third Sunday by Rev. A. W. Talbert.

—BR—

Associations meeting next week are Copiah County at Carpenter Oct. 7-8; Carroll County at Harmony Church, Oct. 7; Marion County at New Hope Church, Oct. 7-8; Jones County at Pine Grove, Oct. 7-8; Clay County at New Montpelier Church, Oct. 7-8; Tishomingo at Forest Grove Church, Oct. 7-8; Bolivar County at Cleveland, Oct. 9; Winston County at Ellison Ridge Church, Oct. 9; Yazoo County, Oct. 9, at Hebron Church; Holmes County at Antioch Church, Oct. 9-10; Columbus Association at New Salem Church, Oct. 9-10; Mississippi Association at Liberty Church, Oct. 9-10; George County at Lucedale, Oct. 9-10; Chickasaw County at Houlika, Oct. 9-10; Lawrence County at Carmel Church, Oct. 10-11; Hancock County at Bay St. Louis, Oct. 11-12.

BLUE MOUNTAIN COLLEGE

The fifty-eighth annual session of Blue Mountain College began on September 18th. The inspiring opening address was delivered by Dr. Webb Brame, Pastor of the First Baptist Church of Yazoo City, whose daughter, Sibyl, is president of our student body.

The freshmen had arrived several days earlier, so that they might complete a short course in orientation before the session began. They were instructed in college regulations, acquainted with the ideals of the college, shown how to use the library, etc. A large percentage of them are daughters or sisters of former Blue Mountain students. Last session almost a hundred of our girls were "grand-daughters" of the college, or had had sisters to precede them here. The number is about the same this year.

To date we have 307 students in residence. This does not include the enrollment in extension classes. During the summer session we enrolled 363 students, not counting, of course, those who registered in the State Normal which was held in our buildings simultaneously with our summer school. Last spring, in a special six weeks term for teachers, we had an enrollment of 32, so that our gross registration, since the publication of our 1930 catalogue is more than seven hundred. This, of course, includes some duplicates.

For several years we have not found it necessary to canvass for students. Even under the severe financial conditions which have prevailed for some months, we have not spent a dollar in field solicitation. Nevertheless, in all of our four dormitories together we have only six vacant rooms. We are still expecting several other students who for one reason or another have not been able to enter on time.

We are grateful for the many blessings that have come to us, and under the leadership of the Master we hope to accomplish much during the present session.

—Lawrence T. Lowrey.

Rev. W. B. May goes from Ashland to Lamar.

Dr. Guy F. Winstead supplied the pulpits of Wiggins, Miss., and Natchitoches, La., recently.

The Religious Herald quotes an Associated Press dispatch from Pierre, S. D., to the effect that a Lutheran minister refused to accept the nomination to be chaplain to the local post of the American Legion "because the name of Jesus Christ is left out of all the formal prayers of the American Legion." The Religious Herald asks for information as to this reason given.

Dr. Theodore Whitfield accepts a call to First Church, Johnston City, Illinois. This church co-operates with the Southern Baptist Convention and is in a city of 6000 people. Brother Whitfield goes from Desloge, Mo., where he has enjoyed the favor of God on his work.

The editor appreciates the resolutions passed by the Men's Bible Class in the Sunday School at Oxford which speak of the men's esteem of the service rendered by the editor during the pastor's summer vacation. We greatly enjoyed the fellowship of all those people, and the opportunity to render a little service to them and the cause. May our Father continue to bless them and their noble pastor, Dr. F. M. Purser.

SUNDAY SCHOOL ATTENDANCE SEPT. 28

Meridian, First Church.....	752
Offering \$64.10	
Clinton Church	466
Jackson, Parkway Church.....	216
Jackson, First	673
Jackson, Calvary	833
Jackson, Griffith Memorial.....	302
Jackson, Davis Memorial.....	365
Gulfport First	427
Offering \$97.71	
Hattiesburg, Fifth Ave.....	324
Offering \$116.60	

Convention Board Department

R. B. GUNTER, Corresponding Secretary

WHAT MEANETH THESE THINGS?

Early in the year great losses were sustained because of the heavy rains which flooded many sections of the State. Thousands of acres of land were under water until after regular planting time. Some were reminded of the words of the Prophet Amos when the Lord said through him: "I have smitten you with blasting and mildew."

Later in the year a drouth began resulting in a poor stand for our crops. Thousands of acres of land were tilled with less than half the usual stand. This in itself would have cut the crop in half but the drouth reduced it even more. So that some farmers are receiving only four-fifteenths of a crop in quantity. Some have estimated that they would not receive over one-tenth of an average crop in pounds and bushels. This reminds us of the words of the Prophet Haggai who said that the people went to the heaps for fifty measures and received but twenty. It also reminds us of the words of the same Prophet when he said "I with-held the rain when it was four months until the harvest." Amos also said, "It rained upon one city and rained not upon another." He gave as the reason for the drouth the fact that the people had not returned unto the Lord. Haggai said that it was because every man was interested in his own affairs and not in the Lord's. In Leviticus we find that the Lord promised to send rain in due season provided the people would keep His commandments.

After the drouth had been upon us for many weeks it was eventually broken by showers and the people were hopeful of a late crop but their hopes were blasted. They were soon blighted by the presence of the Army worm which stripped fields almost as the locusts devoured the harvests of Egypt in the days of Moses. In many places this added at least one-fourth loss to what was then in sight for the farmers. About the same time the corn worm began its destructive work. The Bible is not silent concerning this character of pests. It speaks of the Palmer worm; it speaks of the worm which travels in armies. The Bible says that such was sent upon the people in other days because of their disobedience.

Following all these calamities the price of cotton has continued to drop until many farmers are not receiving enough for it to pay fertilizer bills. So we are faced with cotton shortage and corn shortage. Stocks are being sold at considerable sacrifice because of lack of feed for the winter. It is being predicted that much land will return to the State because the owners cannot pay taxes.

The Railroads are turning off employees by the thousands. What the future will be no one seems to be able to predict.

Feeling as we do on account of the financial depression scriptural admonitions seem to be almost unreasonable. If we turn for instruction we find that Jehovah admonishes us to give first consideration to His work. "Return unto me and I will return unto you, saith the Lord." Man turns from God; hence, he is called upon to return to God. When this is done the Lord promises to renew His blessings. We say that it will be impossible for prosperity to return before the Fall of 1931, but Jehovah promised more than was needed provided the people would bring unto Him their tithes and offerings. At one time he pointed out that the seed had not been planted; but when the people gave His work first place He promised that from that time He would bless them.

It seems that we are perhaps learning our lesson. Contributions for the Co-operative work for the year are slightly behind what they were a year ago at this date. In view of the de-

pression this indicates that we were not doing our duty last year. Is the depression the result of our failure? If so, it would seem that in view of our present attitude to give almost as we did when conditions were much more favorable, we might expect a better year for 1931. If the Lord's hand has been in the above named changes and phenomena, does it not indicate that we quit before the Lord quit? In other words, if we were not doing any more last year than we are doing this year, it means in the light of scriptural teaching that we were bidding for financial depression. Hence, we cannot charge Jehovah with being unmerciful for He had warned us how to receive rain in due season and how to fill our barns with plenty.

We are good adjusters. We are learning valuable lessons. A man bought a pair of shoes a few days ago for five dollars. When he laid aside his old worn-out shoes, he said, "There go my fifteen dollar shoes." A man changed from a large expensive car to a Ford. Another had his shoes half-soled a second time. So, we are learning to economize and if we continue economy accompanied by plenty of hard work, with no reductions in our contributions to the Lord's work, we can claim His promises of prosperity and better days.

WHAT THOU DOEST, DO QUICKLY.

October completes the work of this State Convention year. The 31st is our last day for writing this year's record. We shall go up to the Convention to render an account of our stewardship. We are conscious of the financial burdens of many. Our appeal is simply that each individual take the Lord's work to heart and do what he conscientiously believes the Lord requires under the circumstances. If we ask Him what will please Him, and if we do this conscientiously, there is little doubt but what He will make an impression upon us. If He makes the impression, we should not fear to follow.

The revival meeting at Duck Hill begins the fourth Sunday in October. Pastor H. M. Harris will have with him Dr. W. T. Lowrey to preach and brother Atley J. Cooper to lead the singing.

Continued from page 8

Church is strong here and has deep roots down in the life of the people. The rate of illiteracy is high in Brazil, authoritative sources giving it as around 70 per cent of the population who cannot read or write. That makes the task of the Catholic Church easier, which they well know. A people who cannot read the Bible for themselves, even when given it, can be held by superstition much more easily than a people who can find out for themselves what its teachings are. Among the lower classes, and with the upper classes it easily turns into Spiritualism, which flourishes everywhere. But Baptist work is not growing by any fighting of Catholicism. It is sufficient to present a positive Gospel, for that is winning an eager response. We do not need to fight any other faith except as we teach the Bible straightforward and clearly. This is what our missionaries are doing. Nowhere have we found discouragement except that caused by lack of sufficient means and men for the ever increasing opportunities. In our missionary work it is just like all other phases of life here, the development has just begun. We have just touched the edges of the religious and educational problem that will help to lift the whole life of the nation. In all the work we have seen so far, the missionary is proving himself a real friend to every good movement for the benefit of this people.

With cordial good wishes for you all,
Mrs. R. Lawrence.

COMMENTS ON NASHVILLE CONFERENCE

At the conclusion of the conference of state secretaries, Southwide secretaries and the Executive Committee of the Southern Baptist Convention, held in Nashville, September 11, as chairman of the Promotion Committee of the Executive Committee, I asked a few brethren to give me their comments on the conference. They were written out of the hearts of these brethren and they fairly interpret that great meeting, which, I believe, will be widely felt in its appeal to our people. Creative faith and the power of passionate prayer pervaded the meeting. The wonderful addresses of Doctor Truett, Doctor Sallee, Doctor Sampey, Doctor Daniel and others fired our hearts with a new sense of consecration to the Master.

—Louie D. Newton.

—BR—

"I have never in my experience attended a conference of Christian workers which impressed me more deeply and favorably. Every man did his best to reach agreement with his brethren on principles and plans of cooperation in Kingdom work. The conclusions of this conference ought to do, and I believe will do, much to eliminate friction and duplication of effort in our work and enlist all progressive and forward looking elements of the denomination and more vigorous support of our program. It was a fraternal, vital, hopeful meeting."

—W. J. McGlothlin, President.
Southern Baptist Convention.

—BR—

"The conference in Nashville is one of the most significant I have ever attended. Evidently the Holy Spirit delivered his message into the minds and hearts of the brethren, and at times his complete control of the speaker and the conference group was perfectly manifest. We had gracious hours together, and I confidently expect a distinct improvement in the work of our brotherhood."

J. R. Sampey, President,
Southern Baptist Theo. Seminary.

—BR—

"This conference has been to me one of the most inspiring I have attended in years. It faced difficult problems in a courageous spirit and refused to allow the existence of difficulties to be interpreted as defeat. We got close together in spirit and purpose and plan. Some great spiritual climaxes were reached. In the fear of God we are going forward with a renewed confidence in our victorious leader, Jesus Christ."

—T. B. Ray, Exec. Sec.
Foreign Mission Board.

—BR—

"The hope for the future lies in our ability and our success in getting back to our churches with the information about our work and the appeal of our work. The pastor is not only the key man, but he is the man in this undertaking. Our meetings these days have looked definitely out to the churches, and every suggestion made and action taken have recognized the strategic position of the pastor and the fundamental plan in Kingdom work held by the local church. The most hopeful sign seen recently is the unanimity of mind as to the main task before us and the willingness of all agencies to united work together to this end."

—J. B. Lawrence, Exec. Sec.
Home Mission Board.

—BR—

"The meeting of the Executive Committee, Southwide representatives and state secretaries, held in September 11, 1930, manifested the fine fraternal spirit existing among them. Every speech and action was motivated by a deep desire to advance the cause of Christ. Plans were agreed upon that will enable all forces, State and Southwide, to work together, which, in my opinion, will produce notable results."

—Austin Crouth, Exec. Sec.
Southern Baptist Convention.

—BR—

"The meetings recently held in Nashville by our Executive Committee, state secretaries and Southwide agents, were deeply spiritual, scrip-

turally constructive, passionately missionary, united and unifying, forward looking and gives new impulse and hope to all our causes and work. There were great hours of inspiration and worldwide missionary vision. I regard it as one of our most significant meetings held by the leaders and servants of our Conventions in many days. 'Let's do right and go forward'."

—L. R. Scarborough, President,
Southwestern Seminary.

—BR—

"The joint meeting of the Executive Committee, of the Southern Baptist Convention with the State secretaries and other executives of our Southern Baptist Boards and Institutions in Nashville, September 10-11, was at once dynamic, constructive and fraternal. Such a meeting is sure to yield abundant fruit and result in the furtherance of our every denominational interest. The spirit of the Lord was there and there was liberty."

—Thos. J. Watts, Exec. Sec.
Relief and Annuity Board.

—BR—

"In thinking over the gatherings of our Convention since our 75 Million Campaign and the session just held in Nashville, I am impressed with the spirit of prayer for our Lord's cause and the readiness to sacrifice and suffer in order to bring this cause to pass. We have been led anew to realize that our backs are to the wall, to determine that we must retreat no further, and that our longing is for a new dedication of our lives and our money to the giving of the Gospel to the lost world for which Jesus died."

—W. W. Hamilton, President,
Baptist Bible Institute.

—BR—

STUDIES IN DANIEL

—O—

(By L. D. Posey, Itta Bena, Miss.)

Chapter Four—Introduction

1. In chapter four of this book of the Bible, we have our farewell study of Nebuchadnezzar, the first of the rulers of the four successive Gentile world powers, and in some points, a type of the man of sin who will rise at the time of the end of the gospel age. In chapter two, we saw this mighty man convinced of the wisdom of God; in chapter three of the power of God. This chapter opens with a proclamation by him in which he extols the signs, wonders and durability of Jehovah's power, but never one time intimates his willingness to obey and worship him. This God requires of all his creatures. So in this the final chapter that deals with Nebuchadnezzar, we see him convinced of the holiness of God, and the one and only God for man to worship.

2. In dealing with this king as we saw in our study of chapter two, God gave him a dream, but caused him to forget it. In this chapter he is given another dream which he is permitted to remember, but which neither he nor his wise men understood; so, as in the first instance Daniel is called in for help. After an hour's silent meditation and prayer, God gave Daniel the meaning of the dream, and he gave it to the king. Reader, what would this world be if it were not for God's men to come to the rescue when all else have failed? Yet they are despised by the great majority even as our Savior was. In this we see the exceeding sinfulness of sin. It's like the dog that bites the hand that fed it; or the serpent which, while freezing to death, is taken into the bosom of the innocent, pitying child and warmed back to life, it then fastens its fangs, and squirts its deadly poison into the life blood of its benefactor. Sin, hideous monster; still unregenerate men and women love it better than life itself.

I. The Dream Stated. Verses 4 to 16.

Nebuchadnezzar dreamed of a tree that reached to heaven and filled the earth. The leaves were fair, and the fruit was meat for all. It sheltered the beasts of the field, and furnished a building, hiding and feeding place for the fowls of the air. Then in the dream the king saw an holy one come down from heaven and give command that the beasts get from under the tree and the fowls of the air out of its branches. That the

tree be cut down, the branches cut off, the leaves shaken and the fruit scattered. That the stump be left in the earth and bound with a band of iron and brass, and that it be left in the grass with the beasts of the earth, and the heart be changed to the beasts' heart, and seven times, meaning seven years, pass over him. A wonderful dream indeed, and one laden with warning for the king, but as in the past with him, and multitudes since and now, he failed to heed the word of God.

II. The Purpose of the Dream. Stated. Verse 17.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. Dan. 4:17.

This is but another way of stating the sovereignty of God, even his supreme rulership of the world, and the use he makes of men and nations in the accomplishment of his righteous purposes among the children of men. This is a lesson that needs very much to be learned now by the rulers of the nations of the earth, especially those in charge of "The league of Nations," a child of the World War, and named by the Prophet Isaiah 725 B. C., with its correct name and destiny recorded in Isaiah 28:18.

III. The Dream Explained. Verses 19-27.

The tree was a symbol of Nebuchadnezzar himself. Its size and fruitfulness were a symbol of his world power. The tree being cut down and the stump being bound with a band of iron and brass and left in the field with the beasts till seven times passed over it, were a sign that in his pride and haughtiness he would be shorn of his power and glory, his reason dethroned for seven years, and given the heart of a beast till he recognized the authority of Jehovah. The stump left in the earth green was a symbol that his kingdom would be restored after he acknowledged Jehovah's sovereignty. This is another lesson much needed to be learned afresh in our age of the world.

IV. The Dream Fulfilled. Verses 28-33.

Blinded as Nebuchadnezzar was by pride, he failed to heed, as men do today, the warning God so graciously gave him. "At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30. In that very hour the king's reason was taken from him, and he became a madman. He was driven from the habitations of man and dwelt among the beasts and ate of the grass of the fields as animals do. His body was wet with the dew of heaven and covered with hair as feathers cover an eagle, and the nails on his fingers and toes became as birds' claws. Oh, the depths to which vainglorious man will sink, when he rejects the teachings and warnings of God!! This we may see now in every walk of life and among both men and women.

V. The Effects of Nebuchadnezzar's Debasingment. Verses 34-37.

God in his wonderful love and mercy, when all other means have failed, often resorts to extreme measures in the accomplishment of his purpose among the children of men. Sometimes, when all efforts for good have failed, as was the case with the ante-diluvian world, the inhabitants of Sodom and Gomorrah, and the Pharaoh of Egypt in the days of Moses, with one fell stroke he cuts them off. "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy." Prov. 29:1. But at other times he is patient and longsuffering, and in mercy saves at last, as in the case of Nebuchadnezzar. We should always rejoice in the salvation of men and women, however depraved they may have become. Jesus said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. "He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isaiah 53:11. It is a wonderful testimony to the love and mercy of

God, when he saves an outcast whatever the station in life. What a joy it should be to us to know that with the last glimpse we have of this great king we behold him worshipping Jehovah as the only and true God. You ask, "Was Nebuchadnezzar saved?" I answer most emphatically, "Yes." And joy wells up in my soul, and tears of the same almost blind my eyes as I read his statement, and think of the matchless love and mercy that my heavenly Father extends to those who trust him. But read the words of the king himself. Here they are: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth forever and ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Dan. 4:34-37. Farewell great king till we meet in the courts of glory.

VI. The Prophetic Import of Nebuchadnezzar's Dream.

We turn now from a study of what the king's dream meant to him, to what its prophetic import means to us.

1. It foretells the decline of Gentile world power till it reaches the level of the beast, which is materialism and self-gratification. The animal knows no law but its own will, no pleasure except the gratification of its own desire. That is the philosophy of life as wrapped up in the teachings of evolution, modernism and skepticism, and promulgated by many of the teachers in most of the institutions of higher education throughout the nation; even in some schools now owned by evangelical religious denominations. Its fruitage is seen in the most terrible wave of crime and moral debauchery the world has ever seen, especially among the younger generation in all the walks of life; the utterances of some preachers to the contrary notwithstanding. Fifty years ago, the great majority of persons wearing penal stripes, were more than forty years of age; today the great majority in the same garb are under thirty years of age. This is a fact that cannot be successfully controverted, and shows the level to which we have fallen; showing also how near we are to the complete fulfillment of prophecy.

2. Though the tree in the king's dream was cut down it was not uprooted. That was literally fulfilled in the restoration of the kingdom to the king after he recognized and worshipped God. Its prophetic import to us is, that though Gentile political world power has been cut down, the leaves shaken and the fruit scattered, it shall rise again at the time of the end of this gospel age. This may already be seen in the "budding" of many "figtrees," such as the "League of Nations," the "World Court," the secret treaty between the high officials of Germany, Russia, China and Japan, and the recent efforts to organize a "United States of Europe." Also in the general turmoil and unrest among the nations of the earth. Yet the great majority of our people, and especially those to whom the rest of us look for leadership in all the walks of life, are so ignorant of the teachings of the Bible that they do not know what it is all about. They quake and tremble in their boots, but refuse to go to the source of all knowledge for the information so much needed in these last days. And when one who has done so, and speaks out, he is condemned by those who, in their ignorance, as the Jews of old, fulfill specifically the word of God. May the Lord have mercy on us and open our eyes.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

How People May Be Led To Pay What They Promise

(Continued from last week)

(2) Make reports to the church.

A financial report should be made to each church at least quarterly. It should show the number of members contributing, the number not contributing, the total amount received and how the money has been expended. It should also show the amount of money on hand, if any, and the amount balance due, if any. The following form may be used to advantage in making such reports:

FINANCIAL REPORT FOR _____ QUARTER

An Analysis of the Church Membership				
	En-rolled	No. Con-tribtd.	No. not Con-tribtd.	Amt. contribtd.
Unmarried Men.....	5	2	3	\$ 10.00
Unmarried Women.....	9	8	1	80.00
Married Men.....	91	50	41	1,020.00
Married Women.....	91	40	51	400.00
Total Adults.....	196	100	96	\$1,510.00
* * *				
Sr. Young Men.....	40	30	10	300.00
Sr. Young Women.....	45	40	5	400.00
Total Sr.'s.....	85	70	15	\$ 700.00
* * *				
Int. Boys.....	30	30		300.00
Int. Girls.....	32	32		250.00
Total Int.'s.....	62	62		\$ 550.00
* * *				
Jr. Boys.....	15	15		150.00
Jr. Girls.....	18	16	2	160.00
Total Jr.'s.....	33	31	2	\$ 310.00
Grand Total.....	376	263	113	\$3,070.00

II

Summary of Receipts

Received from individual contributors.....	\$3,070.00
Received from loose collections.....	100.00
Received from other sources.....	50.00
Cash on hand first of quarter.....	200.00
Total receipts.....	\$3,420.00

III

Summary of Expenditures

Paid out for current expenses.....	\$1,000.00
Paid out for Missions, Ed. and Benev.....	1,000.00
Paid out for grounds, bldg. and equip.....	500.00
Total paid out during quarter.....	\$2,500.00

IV

Summary of Unpaid Bills

Balance due on current expenses.....	\$ 50.00
Balance due on Missions, Ed. and Benev.....	
Balance due on grounds, bldg., equip.....	1,200.00
Total amount due to date.....	\$1,250.00
Amount of cash on hand.....	920.00

(3) Mail copy of financial report to each family in church.

If the church publishes a bulletin the financial report should be run in it, and a copy placed in the hands of each member of the church. If the church does not publish a bulletin, the financial report should be run off on a mimeograph and a copy mailed to each family in the church. We say they should be mailed, because in the average church that is about the only way to be certain that a copy reaches every family. Without this information, they cannot think or talk intelligently about the business side of church matters—and for the members to think or talk unintelligently about the business side of church life tends to create doubt, suspicion and disaffection. It will cost a little to mail a copy of the report to each family in the church, but the in-

creased confidence, the increased interest and the increased offerings will more than offset the cost.

4. Publish an honor roll.

Each church should occasionally publish an honor roll. On it should be the name of each contributor who paid his pledge in full during the previous quarter. For instance, on the first of April, an honor roll should be published containing the names of all the members who paid their pledges in full during the first three months of the year. And the first of July another honor roll should be published containing the names of all who paid their pledges in full during the first six months of the year, etc. The honor roll should contain neither the amounts pledged, nor the amounts contributed, but only the names of the contributors. It should be published in the church bulletin and also placed in the vestibule of the church where it may be seen by everyone entering.

One advantage of the honor roll is, when a person sees his name on it, it reminds him that he paid his pledge for the preceding quarter and that he must pay during the present quarter or his name will be dropped from the honor roll. On the other hand, if a person does not find his name on the honor roll it will remind him that he has not paid what he promised.

A letter should be written to each member of the church during the week preceding the last Sunday in each quarter reminding him that an honor roll will be published during the following week. This will give everyone an opportunity to pay on the last Sunday in the quarter any amount due on his pledge.

5. Give a church treasurer's receipt to each contributor.

A church treasurer's receipt should be given to each contributor at least quarterly. The following is a good form for the receipt:

CHURCH TREASURER'S RECEIPT

This is to certify that the First Baptist Church has received of _____ Month: _____ the amounts indicated hereon, 1st Sun. _____ the same to be used for the sup- 2nd Sun. _____ port of the church program. If 3d Sun. _____ any errors are observed, please 4th Sun. _____ notify treasurer at once. 5th Sun. _____ Total Pd. _____ Pledged _____

Church Treasurer.

(To be continued)

Rev. W. A. Murray makes his home now at Tylertown.

Dr. M. E. Weaver, prominent minister in Louisiana, passed away last week. He had been pastor at West Monroe, also Supt. of the Baptist Orphanage of Louisiana.

A good brother writes:

"I wish sometimes, that you would write an editorial on that type of pastor who goes here and there leading churches to build far beyond their ability in order that he might get glory to himself as a great builder. He generally slips away after he has gotten the glory and leaves the church in a hopeless situation. I know a number of cases where that type of pastor has led the church to junk its plans which were conservative and adequate and launch into a building program far beyond their ability. The denominational papers could do much to put a stop to this sort of thing by exposing it."

umph! Trying to get the editors into a fix. But what is the use of an editor saying anything when somebody else can say it so much better. Think it in and think it out.

W. M. U.

God's Astounding Grace

"The tender mercies of the wicked are cruel."

"Bless the Lord, O my soul, and forget not all His benefits. Who redeemeth thy life from destruction: Who crowneth thee with loving kindness and tender mercies."

Mr. Liu, an opium fiend, after having sold, piece by piece, all his possessions, including houses, lands, household furniture, clothing, etc., etc., had only one thing left and that a precious little daughter. He did love his little daughter, but Oh! the terrible craving for opium!

We can imagine something like this passing thru his mind: "If I keep her here with me she will only starve and freeze; if I sell her as a slave to this wealthy family, she will have food and shelter, and I must, I must have opium." So in his 'tender mercies' the bargain was made and the little daughter went as a slave girl to serve in the rich home. While her father, with her purchase price, made his way to the opium den.

Early and late the little girl served her mistress. One cold night while watching beside her sleeping mistress she nodded and fell from her chair. In the fall her nose struck something which caused profuse bleeding. The noise awakened the lady, who was greatly enraged at seeing the blood over everything. She arose, bound the child, hands and feet, and pitched her out the window into the darkness and cold. Could she not do as she would with her own? Had she not paid the price for her? She then returned to bed and to sleep. The next morning the child was found more dead than alive, so was taken off the premises and left to die.

God, in His tender mercy sent one of His loving servants that way, who, hearing the faint moans and seeing the little bundle of humanity, picked up the little waif and took her to a mission hospital. Here everything that love and skill could do was done. But the cold had been so severe that both hands and both feet were so badly frozen that they had to be taken off. Day by day she was tenderly nursed back to health. But what a future! Someone remarked that she would grow up to curse the hand that had saved her life, so maimed was she.

A tender hearted missionary, on hearing of the unfortunate child, decided that she would let the light of Jesus' love shine into her heart and thus save her, if possible, from wishing that her life had not been saved.

The brother of the cruel mistress, on hearing that the child still lived, gave \$3000.00 to help in her support. The missionary lady took the child and the \$3000.00, using however, only the interest of the money and begun her work of love. It has been a long, tedious road. But today Miss Liu is a well-educated young woman and an earnest Christian. And she, with artificial feet, walks up stairs and down and everywhere, even without a cane. On one hand there is the semblance of about an inch of one finger left. We were told that she sews and mends and writes, etc.

It was my privilege to have one meal in the home where Miss Liu and the missionary who has done so much for her were being entertained. She manages to eat and to pass things quite well, and seems almost unconscious of her lack of hands.

From her heart she can truly say:

"Bless the Lord, O my soul and forget not all His benefit, who redeemed my life from destruction: Who crowneth me with loving kindness and tender mercies."

Is it not a true instance of "where sin abounded, grace did much more abound."

Her life is being spent in helping others to know of His love, His grace and His tender mercies.

Sincerely,

—Pearl Caldwell.

Some "Brazilian Sketches"

(Una Roberts Lawrence)

The resources of the country are vast. The country itself is vast, larger in area than all the United States and Alaska. There are whole sections as vast as several States like Texas that have hardly been explored. No one knows what the resources are. There are hardwoods in the forests that have never been named. Beautiful hardwood of matchless color and sheen are used commonly as flooring. In this living room of the Zimmermans where I am writing this letter is a floor of the richest dark red color, a hardwood that would be priceless in the States, but here it is the common ordinary flooring, cheapest material to be had, for that purpose. Lumber is cut only to order and must be dried and finished by the purchaser according to his needs. Every piece of wood that has gone into the First Baptist Church in Rio has been dried right on the lot, delivered just as cut from the tree, a whole tree at a time. I have seen trees sawed into boards, loaded on ox carts and hauled to their destination looking like tree logs until one looked closely and saw that they had been cut into boards lengthwise. There is no way to get the trees out of the forests, no roads, no market for them when brought out. So land in the interior is cleared by burning up priceless woods that the world would pay a high price for, if only they could be gotten to its markets. It is the same with the mineral treasures of the country. All around the city of Bello Horizonte in the State of Minas lies a mountain range of pure iron, cropping out so clearly along the mountain side that the scene is one of the most colorful I have ever looked upon. In the sunset these mountains take on an amethystine haze that is bewitching to the eye. But there are only a few iron mines in the State, compared to its vast resources. So far no coal has been discovered, and transportation is so expensive that the development has but barely scraped the edges of what is there. This State is also the source of the finest aquamarines in the world, topazes, amethysts and many other of the most beautiful semi-precious stones and for many years was accounted one of the finest diamond fields in the world. Diamonds are still found of the finest quality but the large quantity production seems to have passed, whether from exhaustion or lack of development I could not learn.

Everywhere one is impressed by the urgent necessity of development of transportation facilities if the possibilities of the nation are ever realized. Some of this impression was most personally and forcibly made. Our first experience on a Brazilian train was in going from Rio to Bello Horizonte. The car was the English type with cabins having upper and lower berths. It all looked very nice—but when we hit those beds! Oh, how we did long for the downy couches Mr. Pullman makes at home! I never in all my life knew there could be such hard beds. We tried sleeping on all the sides we have, but in no wise could we find comfort. On another train we found a little better beds but just as we began to get settled for the night the lights went out. They stayed out until, discouraged, we went to bed in the dark. Then a little after midnight they came on—and we could not find the button to turn them off. We pulled and pushed everything we could find in the cabin but the light simply would not turn off. We knew it would do no good to ring for the porter for we did not know enough Portuguese to tell him what we wanted and we could not think of a sign that would convey our wants to him. So we slept as best we could with that contrary light on. There are several railroads running in different directions from Rio. One connects with the State of Minas, another goes up the coast to Vitoria, while another main line goes south to Sao Paulo. Most of the lines are narrow gauge, but the trains run with plenty of speed. The difficulty is with the tracks, narrow, crooked and with terrific grades. When you whip a train over such tracks at high speed the poor passengers get the worst of the deal. We felt battered and

worn after a night on a Brazilian train. Rio has the best facilities of any city. Bahia, for many years the capital, now the center of a great agricultural and cattle country, and the shipping point for the world's supply of black diamonds that make possible the diamond bit drill; has one railroad that runs a train about three times a week. Recife has two little lines that end away out in the interior of the State, connecting with no other center of industry. To the untrained observer it would seem that what Brazil needs most is a great railroad builder such as we had in the pioneer days of pushing westward, a Hill or a Harriman. We are finding the best railroads and highways in Sao Paulo. These are as good as anywhere in the world.

From all we can learn they are just beginning to build highways. The ones we have seen are exceedingly well built, but they have been very few and all are just around the cities. We have just reached South Brazil, where we are told we will see some splendid roads, as well as find a fine electric railroad. But up to this time the highways have seemed to be of very little value in opening up the country to trade and commerce. The farmer gets the most pitiful little sum for his produce, because he cannot get it to the market that needs it. One of our Baptist men in the north of Minas has seven great farms of rich, productive land, yet he is a bitterly poor man. He gets less than 50 cents for a sack of beans, about thirty pounds. Coffee now is selling for less than \$2.50 per sack of 130 pounds. The condition of the masses of the people is wretched in comparison with what we are used to at home. They work hard and get so little for their labor. The present business depression at home seems to be a world crisis, for it is being felt keenly down here. Where the people are normally on the "hunger line" a business depression brings real disaster. Yet they are a wonderful people, with most attractive qualities and worthy of a better chance at life. We have seen some evidences of the Government trying to help lift the condition of the average man. Many States are really trying to provide adequate educational facilities. The two States of Sao Paulo and Minas have splendid Institutes for the provision of serums as antidotes for snake and scorpion bites. These are the scourge of the country districts taking a large toll of life annually. The States of Rio, Minas, and Sao Paulo, and perhaps all the others provide seeds and tools for the farmers at cost, paying transportation charges. Yet one can find little evidence of any far flung attempts to develop the country, and the Government seems much more concerned with politics than with the vast task of governing and bringing into subjection the unlimited resources of this mighty nation.

We have been having such good times as we have gone around that we will never be able to tell you of them. We have been in the homes of the missionaries all the time, enjoying real Southern hospitality. In Bello Horizonte we were the first unofficial American visitors they had ever had. In many other places we found our missionaries pathetically glad to have us, though we are sure it taxed their slender resources to entertain us as royally as they did. Our reactions to what we have seen of their work and fields have been varied. At Rio and Recife and Sao Paulo we have rejoiced in the fine schools that have been growing through the years into tremendous influences on the national life. We have seen large churches that are exerting influence over ever widening avenues of life in Brazil. We have seen little churches crowded to overflowing with people eager to hear the evangelical interpretation of Christianity. The men of Brazil have largely left the Catholic Church and are responsive to the evangelical work. There are thousands who are very sympathetic with our work who have never outwardly allied themselves with our churches; there are thousands more who are well-wishers to our work. They send their children to our schools and are glad when these boys and girls come into our churches. There is much opposition also, for the Catholic

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Sacred Harp

Last week in company with Mes-
dames R. L. Breland and G. C. Cost,
of Coffeeville, the writer attended
the State Sacred Harp Singing Con-
vention at Calhoun City. We ar-
rived just in time to get an even
start, for the singers were gather-
ing into the Methodist Church to
start the convention as we arrived.
A large number of those who loved
the old-time songs, once so popular
and much sung in days bygone, had
gathered. Some twenty counties
had representatives and some from
Alabama.

Those attending and taking part
in the singing were men and women
of middle-life and older up to 75
years old. They were as jolly as
boys and girls, however, and were
happy along with it. As they began
the singing the smile of joy crept
over their faces and an expression
of sweet delight. The convention
was opened by singing "Brethren
We Have Met to Worship" led by
President W. T. Gwin, of Eupora.
They made the old song ring. Pas-
tor Driskell, of the Methodist
Church, in which the convention met,
led the devotional. Then "Amazing
Grace" was sung. Pastor Driskell
and Hon. A. T. Patterson delivered
addresses of welcome, which were
responded to by Hon. J. J. Adams,
the secretary, of Clarksdale. "Soft
Music" was sung, after which Hon.
J. W. Sanderson, an attorney of
Calhoun City, delivered an eloquent
tribute to Music.

The speaking being over, different
leaders were called out to lead short
courses. "Happy Land", "Exhilara-
tion", "Liberty", "Journey Home",
"Wondrous Love", "Struggle On",
"Heaven's My Home" and many
others were sung in rapid succes-
sion. All the four parts were car-
ried. These elderly people sang
with the animation of flaming youth.
No note was too high for their old
voices to reach it. It was good to
be there and hear the singing and
just to watch the expression on the
faces of these dear old folks as they
sang the songs of youthful days.

As they sang these songs of yes-
ter-year, songs that were sung in

home and church a few years ago,
I really forgot my surroundings and
stepped back in imagination a third
of a century and was in the midst
of a congregation of familiar faces
and listening with rapture to once
familiar voices. The older men and
women of youth were about me, the
boyhood friends and playmates were
there and I had sweet fellowship
with them again as they sang the
songs in that long-past day. In
place of those present on this oc-
casion I heard again, in imagina-
tion, my mother, sisters and broth-
ers singing. My neighbors were
there, among whom were W. W. U.
Banks, a music-school teacher and
leader of my early recollection; G.
G. Chipman, E. L. Ross, W. G.
Thornton, P. W. Mowdy, Rev. P. J.
Crews, men who had rather sing
than to eat any day. They made
real music with the songs of the
Old Sacred Harp. It was a joyous
scene as I thus communed with the
past.

But alas! such scenes must fade,
for the voices and faces of those
dear men and women of that day,
many of them, are now hushed here
forever. Perhaps many of them are
now singing with a new voice the
"Songs of Moses and the Lamb" in
that better land. As I awoke, as it
were, from my reverie I found my-
self almost wishing that I could turn
back the table of time and be for
once again a boy back amid the sun-
kissed hills of boyhood and mingle
with the dear people of that day.
But such will never be, so I went on
enjoying the present occasion look-
ing forward to a reunion with many
of them in that "Land of the Unset-
ting Sun".

The good people of Calhoun City
and community gave us a splendid
feast at the noon hour. With sat-
isfied appetites and ready hearts for
more singing the afternoon passed
rapidly away. We could not return
for the second day of the convention
much to our regret. It will meet
again next year some place.

The Baptist Pastors' and Lay-
men's Bible Study Assembly met
with First Baptist Church, Grenada,
the 22nd of September in regular
monthly session. A fair representa-
tion of pastors and laymen were
present and took part in the dis-
cussion of the book of Colossians.
It was indeed a profitable and rich
study. Those taking part on the
program were L. D. Sellars, E. R.
Henderson, J. M. Spikes, J. H.
Hooks, J. E. Heath, J. W. Eidson,
J. F. Hartley, R. E. Breland, and J.
O. Hill. J. W. Hicks delivered an
interesting sermon on "The Second
Coming of Christ". L. J. Lott led
the round-table discussion in a very
interesting manner. Several new
members were added to the roll of
members: Dr. J. H. Hooks, new
pastor of First Church of Grenada;
P. E. Fox, recently entering the
ministry; C. T. Schmitz. Visitors
were Rev. J. O. Hill, of Memphis,
and Bro. J. W. Jordan, of Duck Hill.
The Assembly will meet one month
hence with Central Baptist Church,
Grenada. J. E. Heath and L. J.
Lott to arrange program.

Bro. Prince E. Fox, of Pleasant
Hill Church in Calhoun County, has
recently signified his call to the min-

istry, Rev. J. W. Hicks is his pastor.
He is said to be a promising young
man.

The writer was called to Duck
Hill last week to the burial of Bro.
James R. Bell. He was a member
of Shilo Baptist Church out from
Duck Hill, but was buried in the
town cemetery. He was nearly 72
years old, leaves a wife and six chil-
dren to mourn his going. He was
spoken of as a good man and true.
May the Lord console his bereaved
ones.

Brother Wilmer Knight, a mem-
ber of Pisgah Baptist Church in
Carroll County, is a ministerial stu-
dent in Mississippi College this ses-
sion. This is a full-time church out
in the country with Rev. L. D. Sel-
lars as pastor.

The fact that we have more fine
young men entering the ministry
these days than formerly and the
great number of conversions in most
of the meetings in the state tell us
that a great revival of religion is
on the way. Lord, hasten the day
when it arrives in full force.

NORTH SUNFLOWER COUNTY

The revivals in Sunflower County
have been marvelous this year. Great
numbers have been saved and fol-
lowed their Lord in Baptism.

At Wade, Pruett, Lombardy, Nora
Smith Memorial, Jones Bayou,
Roundaway, Blaine, and Drew, have
had mighty meetings.

The meeting at Indianola was
never reported, but it too was one of
the greatest meetings in its long
history, in the number converted
and joined the church and the en-
listment of the membership. The
pastor is a real man and preacher
and leader, Brother Sturgis. He
has a message for his folks and de-
livers it in a most pleasing way and
effective.

Brother Baldrige is at Inverness
and Sunflower and is the man for
the place and is leading them in a
great way. He knows the Book and
its doctrines and does not fail to
carry it to them. He is a fine mixer
and they love his leadership.

Brother A. A. Walker has come
to Moorhead. He is a well known
man and preacher in Mississippi, for
he was pastor at Water Valley for
several years and did a good work.
We predict for him a brilliant car-
eer at Moorhead, where Brother
Hooks did such a phenomenal work
and has gone to Grenada First
Church.

The Lord has highly gifted Broth-
er Walker of Shaw as an evangelist
as well as leader and doctrinal
preacher. He preaches at Round-
away in Sunflower County and that
in the afternoon and held his own
meeting there, where he baptized 46
and received several otherwise.

Twenty-eight were baptized as a
result of the meetings at Pruett and
Lombardy and the churches revived
and a prayer meeting started at
Lombardy which continues with
large crowds on Sunday nights.

At Nora Smith Memorial, where
Brother Kinsey of Merigold is pas-
tor in the afternoon and who had
Brother S. V. Gullett of Blue Moun-
tain with him in the meeting and

they had forty-two to join and some
thirty-two for baptism. Brother
Kinsey is doing a great work in all
of his fields.

At Wade there were some sixteen
baptized by the pastor, Brother Deal
of Moorhead. Brother Deal is the
Dan Moulder of this section of the
Delta. He is a hard worker and
strong preacher.

I am closing out my third year at
Drew and have received more than
three hundred into the church dur-
ing that time. The church debt paid
off, the Sunday School A-1. Three
B. Y. P. U.'s. Large attendance at
church services. But there is much
to be done.

My meetings were largely attend-
ed, in fact unprecedented crowds.
Many led to the Lord and it
seemed a real revival at each church.

—W. R. Cooper.

SPARK PLUGS

(R. D. Davidson)

We do not share in the wide-
spread prejudice against the two-dol-
lar bill. It is our experience that it
will buy an honest half dollar's
worth of goods almost any time,
anywhere.

It is not enough to take the prof-
its out of war, we must take the
war out of the prophets.

It is difficult to get religion in the
oriental's heart so long as we keep
our hands in his pockets.

A recent earthquake in California
was so violent that it shocked Hol-
lywood.

The usual system of "enforcing"
Prohibition is much like mowing the
lawn weeds instead of pulling them
up by the roots.

In trotting the globe, its lucky for
the Prince of Wales the brute isn't
saddled.

The U. S. according to latest sta-
tistics, has over half of all the
world's telephones. It is probably
only a coincidence that it also leads
the world in nervous disorders.

Railroad crossing accidents con-
tinue to be evidence that the Ameri-
can people are not superstitious
enough to believe in signs.

We are waiting breathlessly to
hear that some wise acre has organ-
ized the society of the Sons of the
American Evolution.

Little is left to doubt now. The
seismologist predicts the earthquake
and the politicians the landslides.

One headlight is all you need if the
other fellow guesses about the side
its on is correct.

The most convincing arguments
are those bearing out your own
theories.

Dried fruit isn't like a nation. It
gets dry on the outside edges first.

New Comfort For
Those Who Wear

FALSE TEETH

No longer does any wearer of false teeth
need to be uncomfortable or feel ill at ease.
Fasteeth, a new, greatly improved powder,
sprinkled on upper, lower or partial plates,
holds them firm and comfortable. No
gummy, pasty taste or feeling. Deodorizes.
Teeth held snug, and you feel as confident
when laughing or eating as with your own
teeth. Avoid embarrassment. Large can
60c. Special to introduce 2 cans \$1.00.
Send today. Delivered prepaid. Money re-
funded after 30 days if not satisfied. Dept.
11A Fasteeth Incorporated, Binghamton,
N. Y.

The Sunday School Department

SUNDAY SCHOOL LESSON

For October 5, 1930

(Prepared by L. D. Posey,
Itta Bena, Mississippi)

Before reading these notes, read
Luke 1:5-80

In our Sunday School lessons for the last quarter of this year, we study the lives of men and women who lived during the time, and had a large part in the making of what we now call the New Testament scriptures.

All history, sacred and profane, clusters around men and women and their doings. For that reason character-study is the most interesting and profitable in the process of culture. The failures of the weak and vicious, and the success of the strong and virtuous furnish us both examples and incentives to abstain from that which is evil and cleave to that which is good. The persons whose lives we study today furnish us many points of interest.

I. Zacharias and Elizabeth Were of Godly Parentage.

Not long ago I wrote some words that need repeating here if the best use is made of this lesson.

It is a well known fact that the harvest depends largely upon the seed planted; that the amount of milk and butter to be expected from the heifer when she becomes a cow, depends largely upon the purity and development of the breed of cattle from which she comes; that the amount of pork and lard to be expected from the tiny pig when it is one year old, may be pretty correctly estimated by knowing if the pig is of the "piney woods rooter" or the "Poland China" breed. Now if this law holds in regard to vegetables and the lower animals, what reason have we to believe it will not hold with men and women? Indeed observation has shown that it is as true in one sphere as the other. With but rare exception the men and women that are of more than passing note, have come from families noted for character and culture, with the emphasis on "character."

In the case of Zacharias and Elizabeth they were both from the priestly family. In their ancestors were hundreds of years of righteous character building; hence, it was to be expected that their child would be a man of note, because, in part, of the blood that was in him.

But the practical question just here is, "What are we transmitting to our children either of blood or example?" Will we meet our children at the bar of God and have them tell us that they were handicapped by who and what we are? May God have mercy on us and help us to measure up to our responsibilities.

II. Zacharias and Elizabeth Built a Christian Home.

The purity of blood is not the whole thing. The practical side of life is a matter with which we have to reckon. A Poland China pig or a Jersey calf can be so stunted by

lack of food and care as to be worth no more than one from a common herd. Indeed, the finer the blood the more susceptible to bad treatment. For the same reason right elements other than blood are necessary in building the right kind of home. These we find in the lesson for study.

1. These parents were matched religiously. They both belonged to the priestly family.

The peace, happiness and Christian culture of a home depend largely upon whether or not husband and wife are at heart of the same faith religiously. For a Baptist woman to be a member of a Methodist church, or for a Methodist man to be a member of a Baptist church simply that they may observe the Lord's Supper together, is nothing short of "confusion worse confounded." But a worse condition still is where a godly man is married to an ungodly society woman; or for a pure and devout woman to have an ungodly husband. You ask, "Why do these things occur?" Because the leadership of God's Spirit is not sought. He will lead his people in this the same as other matters. Many of our present day marriages are the result of only a passing infatuation, while still others are nothing short of legalized adultery, as may be seen from the crowded divorce courts. Marriages sanctioned in heaven are not annulled in a few months. No home can be Christian in the truest sense of the word without the proper marital relations.

2. In the second place this couple was regular in their attendance at the synagogue and temple periods of worship. In this there is a mutual reaction: the more Christian the home is, the more regular in church attendance its inmates are; and the more regular in church attendance the more Christian the home atmosphere. One thing is certain: no one can get entirely away from early home impressions. Many drift far away, but touch that cord that reaches back home, and there is immediate response to some extent. We have reason to believe the whole atmosphere in the home of Zacharias and Elizabeth was Christian.

III. Zacharias and Elizabeth Trained Their Child Religiously.

The thoughts to be presented under this division have already been touched in the preceding division, though not entirely covered.

This godly couple was past age to expect issue long before their child was born. For that reason Zacharias' faith was severely tried when visited by the archangel Gabriel and promised an heir. In token of the certainty of the fulfillment of that promise to him, he was immediately made dumb, and probably deaf also, so that when he came out to the people from offering the sacrifice in the temple he had to converse with them by signs. This chastisement was lifted when the child was born, and when eight days old named and circumcised accord-

ing to Jewish law.

The ceremonial law of circumcision does not apply to Gentiles, but should be matched by consecration by parents of their children to the service of God. This would make a fine starting point for correct training of children.

The only Bible of Zacharias' day was that part of our Bible which we call the Old Testament. In those days parents began teaching their children when three years old. By the time they were fifteen they were ready for the Talmud (commentaries) which had been prepared by great Jewish rabbis, men of consecration and scholarship. What would the average fifteen year old boy in a Baptist home do now with a great Bible commentary?

Schools are essential for the education of the youth of our land, but no school can take the place of the religious training that should be given by parents to their children in the home. Baptists should have learned a lesson long ago from Jews and Catholics and trained their children in the "faith once delivered to the saints." Had they commenced that even fifty years ago, and followed it persistently, the world would be vastly different from what it is now religiously. May I appeal to those who read these notes to begin now in teaching their children? True, there will never be another John the Baptist, but there should be multitudes with the same courage, Christian ideals and character that he had. The times in which we live need many such men. They must come from the homes if they come at all. Will you furnish one?

MORTON FATHERS AND SONS ENJOY GOOD MEETING TOGETHER

The Men's Bible Class of the Morton Baptist Church, which now has forty-two regular members, and has been on the Standard List for one year, enjoyed a "Father and Son" banquet which was given by the class at the Eichelberger Hotel on Friday night, September 12th.

Although the stormy weather and downpour of rain interfered with the arrival of a number of members and guests, there were about sixty fathers and sons present. The refreshments were delightful and enjoyed by all.

Mr. W. F. Lumpkin, president of the class, was the first speaker. He spoke in terms of appreciation of the accomplishments made by the class, and of the loyalty of the members in carrying out the program, and expressed hope for the continued cooperation and work of the class and for the better life of our townsmen and for the glory of God. Rev. W. L. Meadows, pastor of Morton Baptist Church, was the next speaker, and made some fitting and timely remarks along the line of class growth, class spirit, and development.

Professor John Lee Gainey, the efficient superintendent of the Morton Consolidated School District, who is always enthusiastic and progressive and for every forward movement of the community, and for the better things of life, was the next speaker, reciting two very appropriate poems, and made some help-

ful remarks.

Next came Reverend D. A. (Scotchie) McCall, pastor of Griffith Memorial Baptist Church, Jackson, Mississippi, who was the principal speaker of the evening. He brought a fine and helpful message to his audience, his subject being, "What is the Language of Heaven?" His elaboration on this subject, his rapid and wonderful flow of language in explaining his subject, mingled with his natural wit, climaxing in his answer to the question of his subject—Love—was greatly enjoyed and appreciated by all present.

It was, indeed, a great occasion. Members of the class without sons of their own carried a neighbor boy or young man. The fathers and sons were regular 'pals' and the spirit of good fellowship in it all was evident.

—W. B. Tullös, Reporter.
Morton, Miss.

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Sybil Brame, Blue Mt., Sec.

Blue Mountain College B. S. U. Notes

The Freshmen can't feel like strangers long on Blue Mountain's campus. The first day, Monday the fifteenth, the new girls came, they were taken on a tour of the campus by student government representatives. All of the college buildings, the library, and such places of interest as the famous "Lovers' Rock" were visited.

The tour included a thorough inspection of the student room where the girls filled out B. S. U. registration cards, were served punch and invited to take part in all religious affairs.

The B. S. U. reception is an annual event in our College. Saturday night the B. S. U. received informally, the students, faculty, the pastors and their wives, and other friends. The large Whitfield parlor was "the open house." The B. S. U. Council, acting as hostess, received over two hundred guests.

On To Atlanta! Everywhere a person turns she hears or sees that slogan. Blue Mountain is keenly interested and plans to have a large representation at the second quadrennial Southern Conference. Don't miss the opportunity.

Everybody is encouraged over the fine start the B. S. U. work has taken here. Our prayer meeting room is filled and over each noon for our brief prayer service, and our religious organization shows new interest as well as a large attendance. Our sale of "Baptist Students" is climbing. We're in sight of our goal.

All about our officers training school next week!

—Lucille Ray, Reporter.

An Appreciation of George Gay, Mississippi College Student

For two years and two summers, George Gay, ministerial student from Meridian studying at Mississippi College, has been assisting our young people in their B. Y. P. U. and Sunday school work. Gay is a versatile chap, talented as a teacher, leader in B. Y. P. U., player of the harmonica, singer in the choir, and coach of a large squad of basketball boys in the church's athletic club. During two years of "catching a ride over to Jackson," Gay was only absent once, and that during a storm when he stood out and got wet waiting for travelers who were not traveling that day.

Gay was ordained in our church, and the boys and girls presented him with a Scofield Bible engraved with his name. Other courtesies they have shown him, in addition to raising the funds to give him a trip to Ridgecrest to the student retreat one year.

During this time he has had active experience in conducting prayer meetings, preaching in the prisons, at the Old Ladies' and Old Men's Homes, and in all work the church does. He has preached in the pas-

tor's absence, and many expressions of his steady growth in this line have been heard. Griffith church is giving him up this year as he enters into pastorates himself, and it is with regret that they see him leave. He was introduced to the church by Prof. Chester Swor, of Mississippi College, and has lived up to what Swor said he believed he could do—even when Gay was a new freshman at M. C.

Gay has already accepted preaching work on two Sundays each month, and other churches in reach of Clinton would find in him a good young preacher when in need of a pastor.

—Griffith Church, Jackson.

Hillman College Notes

Few, if any, homesick girls are noted among the present student body at Hillman this year, and President M. P. L. Berry is delighted with the excellent manner in which the girls are swinging into the year's work from the start.

Many first honor students from high schools are listed this year at Hillman, possibly more than at any one time before.

Mississippi, Louisiana, Missouri and Tennessee were represented at the opening. New girls were still arriving and the end of the second week may show other states with students enrolled.

The following is the Y. W. A. Council as named at the end of last year: Miss Roma Jones, Jackson, president; Miss Gladys Plunkett, Benton, Vice-president; Miss Ruby Akers, Sherman, secretary-treasurer; Miss Ruth Sessums, Lena, programs; Miss Willie Earl Case, Winnsboro, La., reporter; Miss Pauline Beacham, Transylvania, La., socials; Miss Brunelle Packer, Pope, personal service; Miss Katie Sue Cheatham, Yazoo City, posters; Miss Catherine Frasier, Sunflower, music; Miss Johnnie B. Brewer, Pope, study course, and Miss Ruth Farr, Prentiss, devotional.

The Baptist church was the scene of an opening party for the new students and a delightful evening was enjoyed, in keeping with the interest the church takes in the students.

The first "Stute Reception" was one of the best ever staged, declared President Berry, when Prof. Chester Swor, of Mississippi College, had charge and the "first week of school" was depicted in humorous style, featuring all the things that make the first week one never-to-be-forgotten by the freshman at college. The affair was so informal that practically all present were able to become acquainted before it was ended. All those present were decided in their opinions that the party was the "best yet," and Prof. Swor established himself as a leader in the social life from the beginning, adding to his immense personal popularity.

M. W. C. Opening

The readers of The Baptist Record will no doubt be interested in hearing what kind of an opening we had at M. W. C. To me, a senior, it has seemed to be the best since I came here. Many of the old girls are back, and there is a fifty per cent increase over the Freshman class of last year. Taken as a whole, the girls seem to be more studious and anxious to get to work on their studies.

The Baptist Student Union, under the leadership of a capable president, Jeanette Lawrence, has great plans for the year. On Wednesday evening, September 17th, the girls observed the fine tradition here of attending the first prayer service of the year at the Immanuel Baptist Church. When the doors of the church were opened at the close of the service, thirty-two girls brought their letters. Sunday, September 21st, was observed as church relationship day. About twenty girls joined the church by letter and one came in by confession of faith. The B. S. U. puts up each day a poster in regard to its work in a conspicuous place, so that each girl may see it. On Tuesday, the 23rd, the B. S. U. will give a reception to the new girls. Among the work planned by this organization for the year is greater extension work throughout the state.

We are hoping that the editor and all readers of The Baptist Record will pray for this work, and for the welfare of the college during the year.

—Helen M. Phillips.

"WHAT THINKEST THOU?"

(J. W. Fairchild, Taylorsville, Miss.)

What a man thinks determines what he is. Solomon said, "For as he thinketh in his heart so is he," Prov. 23:7. When a man expresses his thoughts he lays bare his heart, and if there are defects in it, they are made manifest. Knowing this the enemies of Jesus hoped to confuse him in his talk by having him express his opinion on controverted questions. So they came to him asking, "What thinkest thou?"

No plans were ever more carefully laid, no traps more adroitly set, than those designed against Jesus of Nazareth. The wisest of the Jews spun their webs to entangle him and their opposing sects cooperated to entrap him in his words. The Pharisees were a sect strictly orthodox in religion and politically opposed to foreign supremacy, and therefore considered paying tribute to Caesar disloyalty to God. The Herodians were a Jewish political party who favored the Herods and Roman dependence, so to them a refusal to pay tribute was disloyalty to Caesar. These two parties, whose views were diametrically opposed to each other on the question of paying tribute to Caesar, sent their disciples together to ask Jesus what his views were on that subject. And before asking their question they tried to flatter him by making great pretense of belief in his honesty and sincerity. They said, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men.

Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?" Matt. 22:16, 17.

If Jesus said it was lawful to pay tribute to Caesar the Pharisees had him for recognizing a foreign authority over Israel whose ruler was God. If he said it was not lawful, the Herodians had him for disloyalty to the powers that be. No matter which horn of the dilemma he took he was caught, and each of these parties would have cooperated with the other in condemning him. No trap was ever more dexterously set. Where is his avenue of escape? What thinkest thou? How would you have answered had you been in His place? I do not believe any mere man could have escaped the snare.


But the problem presented no difficulty to Jesus with whom are hid all the treasures of wisdom and knowledge. He understood their purpose, perceived their wickedness, and said unto them, "Why tempt ye me, ye hypocrites? Show me the tribute money." When they had brought him the money he asked, "Whose is this image and superscription?" When told it was Caesar's, he said unto them, "Render therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's."

Was ever answer more apt? Could human wisdom have framed it? It solved a problem that had been puzzling the wisest of the Jews, and stopped the mouths of both factions of his adversaries. They marveled and left him and went their way. If there were nothing else to prove the divinity of Christ but his answers to those who were seeking to entangle him in his talk that would be evidence enough for me. What thinkest thou?

Continued on page 15



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The Children's Circle

Mrs. P. I. Lipsey

Oct. 5th: Bible Study No. 14

The Golden Calf. Ex. 32

Read this chapter carefully, at least twice: then write me, in your own words, the story you find there.

Things Not Given in this Lesson

The people were so terrified at the thunder and lightning of Sinai, and God's voice that they heard, that they begged that He speak to them by telling Moses what He wanted them to do. So Moses went up on the mountain to talk with God, and during the 40 days that he was there, God told him about the tabernacle, or church that He wanted built for the people to worship Him in, and He gave full directions for building it.

What sort of a man was Aaron? He was a fine talker, and all right as a leader when everything went smoothly, but he was timid, and in a time like this, he thought of his own safety. Is it ever proper to do wrong? No: in no possible way can what is wrong become right for us to do. When we know what is wrong, we must turn away from it, whatever danger it may bring us into.

The sin the people committed in making and worshipping the Golden Calf seems to be a breaking of the second commandment, Ex. 20:4, where God tells them not to make any graven image, or idol. It seems they must have worshipped this idol as standing for God, for they knew He was the one who had brought them out of Egypt. Don't you sometimes say, "play like this cushion is my baby," when you know it is not? That was something like the Israelites, who bowed down to this image, "playing like," in a dreadful way, it was their God.

Prize-winning Bible Study
Bible Study No. 12: September 18
At Rephidim: Exodus 17

According to the commandment of the Lord the children of Israel left the wilderness of sin and pitched at Rephidim. There was no water at Rephidim, however, for the people to drink and therefore, they murmured against Moses and asked if he had brought them out of Egypt to kill them, their children, and cattle with thirst.

Moses then prayed to God for guidance for he said the people were almost ready to stone him. God then told Moses to take the rod with which he had smote the river and told him to smite the rock in Horeb and that He (God) would be with him and water would come out of the rock for the people to drink and Moses called the name of the place Massuh and Meribah, because of the chiding of the children of Israel and because they said, "Is the Lord among us or not?"

Then the Amaleks came and fought with Israel in Rephidim. Moses then told Joshua to choose out men to fight the Amaleks. Joshua did this and then he, Moses, and Hur went to the top of the hill to pray. Moses was now old and could be of more use praying than fighting. Now it happened that when Moses held up his hand Israel prevailed, but when he let down his hand Amalek prevailed. But Moses soon grew tired of holding up his hand so he sat upon a stone and Joshua and Hur held up his hands until the sun went down. Israel, thus, won the victory over Amalek.

And God then told Moses to write this for a memorial in a book and to read it to Joshua and the Amaleks were put out of remembrance. And Moses built an altar and called it Jehovahnissi, because he said the Lord said He always would have war with Amalek.

—Evelyn Sandidge.

My Dear Children:

How are you all today? I think I see you all going to school this morning, dressed in raincoats and rubber caps of various colors, for this is what some folks call "falling weather."

As you will see from our report of contributions this week, we are not doing the very best in the world, but perhaps nearly as well as we could hope to do while money is so scarce. I do hope we will get up our \$100.00 by December, as a Christmas present for Miss Byrd. Let's try to do that. I'll try to get up a contribution for next week, and maybe you can, too. What would we do without the Girls' Auxiliaries and the Sunbeam Bands? I'm thankful we don't have to do without them.

I am sending my check today for \$6.00 to the Orphanage. This is our gift for August, not for September.

Donald was at church Sunday, sitting with his father and mother in the pew in front of me. He looks well. Have any of you written to Ernest?

With love,

—Mrs. Lipsey.

Orphanage

Brought forward	\$4.90
G. A.'s, 1st Bap. Ch. Yazoo City	.50
Bettie Toy Lipsey	.50
Cash	.50

TOTAL	\$6.00
Less Check to Orphans	6.00

\$0.00

Miss Byrd's Library

Brought forward	\$60.33
G. A.'s, 1st Bap. Ch., Yazoo City	.50
G. A.'s, Durant Church	2.60

TOTAL	\$63.43
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Brookhaven, Sept. 17, 1930.

Mrs. P. I. Lipsey,
Clinton, Mississippi.

Dear Ma:

I am afraid that our new cousin will beat me writing to the Children's Page, so I am writing before you have a chance to get a letter from Switzerland.

Daddy cannot think of much to say, so I will not write a long letter. But I have been talking about writing a letter to you for a long time.

You and Pa come to see us just as soon as you can. I love you both.

Your loving grand-daughter,

—Betty Toy.

We are so glad, my Betty, to hear from you and Daddy. And the orphans will be glad to get the money, too. We are coming, before so very long.

Durant, Sept. 18, 1930.

Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

The G. A.'s of Durant Baptist Church are sending you two dollars and sixty cents for Miss Byrd's Library Fund. She has been in our church several times and all of our G. A.'s know and love her. Wishing you much success in this work, we are,

—Mrs. J. S. Riser, Jr. Leader.
Hazel Holmes, President.

We thank you so much, Mrs. Riser and Hazel, for this large gift to Miss Byrd's Library. It will help us to get the \$100.00 before Christmas, I trust.

Leland, Sept. 20, 1930.

Dear Mrs. Lipsey:

I am writing to the Circle for the first time. Aunt Nannie reads The Children's Page to me. I am five and a half years old. I have a little friend, Bettie Robbs. We have

a good time playing dolls, we go to Sunday school and to the Sunbeams. My mother and Daddy read stories to me every night. I was glad to hear about your trip. You must write us about the real Princess you saw. I enclose 50 cts for the little orphans. Hoping to join your happy Circle, with love,

—Mary Adelyn Mlam.

Thank you, Mary Adelyn. I'll try to tell you something about the real Princess next week.

—Steward, Sept. 23, 1930.

Dear Mrs. Lipsey:

May I have a place on the Children's Page to thank Bro. Bryan Simmons for the Testament he sent me? I cannot express how glad I was to receive the Word of Christ. May God be my helper to follow these scripture verses he taught me this summer in the meeting, and hope he will be with us next summer in the meeting. Your friend,

Clara Box.

Age 9 years.

Bro. Simmons is a fine, Christian man, and that was a splendid present he gave you, Clara.

GRACIOUS MEETING

First week in July I helped Eld. D. J. Miley at Gallilee, Simpson Co. where my father was pastor so long. I felt that I was on sacred soil to return where my father once pastored and to meet his old friends and mine—some of the "salt of the earth" at Gallilee.

They were mighty good to the visiting help. If I had spent a night in every home where invited the meeting would have been some length. To work with Bro. Miley was a real treat. He is indeed one of God's chosen pastors—true, loyal and efficient. As the writer judges, he is one of the greatest preacher-pastors in the State. He was kind, and co-operative with helper and they said "we had a great meeting." His people love him and I heard no deacon or layman whispering about a change of pastors, but they are working harmoniously in bringing in the Kingdom.

While in the meeting one of the "old stand-bys" who was not expected to live asked Bro. Miley to preach in his home for his benefit, and being in the audience and hearing his sermon, I'm constrained to send the outline to you for publication with his consent, hoping it might help others. It was very timely and appropriate—one of the best I have ever heard.

THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says:

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Winning Youth for Christ

By Paul Judson Morris

The vital business of the evangelism of youth receives here a new and intensely practical treatment. In ten chapters the author discusses the aim, preparation for the work, the nature of young people, the appeal of Christ to youth, children's meetings, personal work of youth for youth, classes for new Christians, assimilating youth into the life of the church, and similar themes of immediate concern. There is an extensive bibliography, as well as a group of suggested addresses for use in classes of inquirers and another group of lessons for new church-members. The author writes, not of theories, but of methods proved in trial.

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New Zion Amite Co. 3d week in July did my own preaching. They had no pastor last year. Baptized 7, church took on new life. Mt. Pleasant, Lincoln Co., 4th in July, Bro. T. W. Green, of Magnolia, did some fine preaching, one of the best meetings church has ever had. They said Green made it plainer than they had ever heard. Eight members and all parts of the work strengthened.

Hebron, Amite Co., 1st week in Aug., Bro. T. W. Green did our preaching here with the same response as at Mt. Pleasant, 6 members received and the church stronger. Bro. Green is one of the greatest pastor-evangelists I have ever worked with. Indeed he is a lovable preacher.

I have one more meeting before I'm thru, with my summer work.

Yours in the Work,

—Jas. A. Chapman.
Summit.

Teacher: "How many of you children want to go to heaven?"

All the children raised their hands—except Johnny.

Teacher: "But, Johnny, don't you want to go to heaven?"

Johnny: "My mother told me to come straight home after school."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

District Two Officers Boosting Work Of District

Mr. R. E. Denman, president, and Miss Mae Sheley, Secretary, of District Two, District B. Y. P. U. Convention and continually on the job boosting the work in the district. A letter goes out almost monthly to some group of workers. Sometimes it is to the B. Y. P. U. Directors, again it is to the Leaders of the various unions, then the pastors will receive a letter. Always the letter sounds an optimistic note and gives a suggestion in the work and a word of encouragement. These are building a morale that is sending the work forward in District Two.

Goodwater, Simpson Co., Sets Up G. O.

A letter from the pastor of Goodwater church Simpson Co., Bro. O. P. Moore, tells of their recent setting up of the General B. Y. P. U. Organization in the church. Bro. Moore has been one of our most faithful pastors in the work and has given a great deal of time to the work of B. Y. P. U. Besides working in our department this summer he is very busy helping some group of young people in their B. Y. P. U. work. Sometimes it is to organize a B. Y. P. U., other times it is to teach a study course for them and again it is to make a speech to them in the interest of their work. In this newly set up general organization Mr. U. C. Williams was elected director. We congratulate Mr. Williams on being elected to this important place in the church life.

B. Y. P. U. at Horn Lake Re-Organized

We are happy to report the re-organization of the Intermediate B. Y. P. U. at Horn Lake. They started off this time with thirty members and thought that there were others that would come into the organization later. We are indebted to Mrs. N. A. Spencer for giving us this information and we are expecting to hear from this union all along and hope to add it to our A-1 list at the close of their first quarter's work.

Neshoba Studies Training in Church Membership

It was the pleasure of your state secretary to spend a few days with the church of Neshoba recently and study with the senior B. Y. P. U. the book Training in Church Membership. The interest was splendid and the attendance fine. Mr. G. C. Burroughs the efficient director of the B. Y. P. U. work of the church, also finds time to serve as one of the vice presidents of the associational B. Y. P. U. His group has a meeting every quarter and the programs are always well planned and well rendered. Neshoba is blessed in having such a leader as one of its members.

Neshoba county, in electing its officers for the new year in its

Associational B. Y. P. U., elected both a Junior leader and an Intermediate leader. Mrs. I. W. Bethany of the Linwood church, was elected as Intermediate leader and Miss Nora Viverette, of the Neshoba church was elected as Junior Leader. This organization had its annual meeting the fifth Sunday in August with a good crowd attending electing Bro. Edwards, of Philadelphia, as president.

New Intermediate Study Course Book

We are happy to announce that we have, just from the press, a new Intermediate B. Y. P. U. Study Course Book. The name of the book is "Messengers of Light," by Mrs. Crawley, the author of the book, "The Meaning of Church Membership", that has been so popular. Messengers of Light is going to serve mightily in the building up of the missionary spirit among our Intermediates and we know that it will have a wide circulation. Try it in your Intermediate B. Y. P. U. right away.

Had you heard that this is about to prove to be the best year we have ever had in Study Course awards? Well, if we keep up for another month, our average for the year thus far we will give 9,000 B. Y. P. U. diplomas and seals this year in Mississippi, and that means spiritual development among our young people.

Copiah Elects New President

Copiah County under the leadership of their efficient president Miss Lee Ora Patrick, held an executive committee meeting recently with Miss Durscherl meeting with them. Plans were made for the election of a new president as Miss Patrick was leaving right away to attend the W. M. U. Training School in Louisville, Ky. Mr. W. C. King, member of the Shady Grove Church and B. Y. P. U. Director there, was elected to take her place. Mr. King is efficient and consecrated to the work and will lead the association in a splendid way. Already he has announced a monthly meeting in which he asks all B. Y. P. U. presidents, leaders, directors and pastors to meet with him. This meeting will be held at the same time every month and bids fair to serve in a splendid way in promoting the work of the association. Mr. King sets as his goal, A B. Y. P. U. IN EVERY CHURCH IN THE ASSOCIATION, and with a spirit like that it in all probability, will be done.

Catchings Juniors Maintain High Average

Mrs. Richard Kelly, leader of the Junior B. Y. P. U. of Catchings, reports that since the first three weeks of the quarter their Junior B. Y. P. U. has maintained the standard of Excellence and that they are 100% in Bible readings and Memory work each Sunday. We congratulate these

Juniors on having such a good leader and we congratulate this leader on having such a fine group of boys and girls. What other Junior B. Y. P. U. will report as good work as this?

R. E. Denman, president of the District Two B. Y. P. U. Convention, challenges each of the other five districts in the state for increase in B. Y. P. U.'s, increase in A-1 Unions and in attendance upon the next convention meeting in June 1931. My, but that is a challenge! We hope to be able to announce in this column pretty soon the acceptance of this challenge. Which district will be the first to accept it?

MR. B. Y. P. U. LEADER! Please see that all the information about the B. Y. P. U. work in your church is put in the Church Letter to the association. This is important for it is from these letters that we get much of the information about our B. Y. P. U. work. Do it today.

B. Y. P. U. Organization

The people of Dublin Church met Sept. 14, 1930, with Mr. Huston Carter and organized a B. Y. P. U.

The following officers were elected:

Halt Dyess, President; Frankie Blackmon, Vice-president; Alberta Blackmon, Corresponding Sec.; Geraldine Raybon, Recording Sec.; Mrs. Clyde Blackmon, Bible Readers Leader; B. L. Dyess, Pianist; I. S. Raybon, Treasurer; Willie Jones, Chorister; Lillian Garner, Group Captain no. 1; Edna Mae Dyess, Group Captain no. 2; Mrs. Talma Jones, Junior Leader.

May this B. Y. P. U. be a success.

Senior B. Y. P. U., Florence, Miss.

We are very proud of our Senior B. Y. P. U. of Florence, having attained the Standard of an A-1 union for the past quarter.

When Miss Katie South came to us as our leader her chief aim was to make the union A-1 before the end of the year, all pulling together we have accomplished great deeds, and expect even to do greater, and with the leadership of Miss South we feel that our Goal will not be too high.

We take as our motto: "Serve the Lord our God with all our heart, with all our might and with all our soul."

ANOTHER A-1 ASSOCIATIONAL B. Y. P. U.

A report has recently been received by the Associational Department of B. Y. P. U. work indicating that the Pike County Associational B. Y. P. U. is A-1 and may I say well A-1. A letter accompanied the

report which came from Miss Ruth Roach, the efficient President, expressing that they were aiming at the 100% mark which is somewhat above A-1 recognition and thought that within the near future they would attain this high percentage. May we call your attention to the report of the nominating committee for the officers for the ensuing year:

President, Miss Ruth Roach, First Baptist Church, McComb; First V.-Pres., Miss Annette Corkern, Magnolia, Miss.; Second V.-Pres., Mrs. Dr. Jessie Brumfield; Third V.-Pres., Eva Elzey Johnson, Silver Springs, Miss.; Sec., Miss Mable Hughes, Central Church, McComb; Chorister, Mr. E. T. Brewer, Friendship, Miss.; Pianist, Miss Tennie Glee Boyd, Bogue Chitto, Miss.

REVIVAL MEETINGS THIS SUMMER

Pearl Valley is the first meeting this summer. Dr. T. W. Talkington did the preaching in a splendid way. Several added to the church.

The next meeting was held at Galilee, in which Rockport and Poplar Springs cooperated. This was a tent meeting. Rev. Sam C. Rushing, of Bogalusa, did the preaching which was done in an acceptable way. Bro. Luther Harrison led the music for us. Bro. Sam. and Luther make a splendid team to work with. The Lord blessed us in a great way.

The next meeting was at Georgetown. Rev. B. L. Davis did the preaching. Bro. Davis brought us some good messages.

Then Rev. Sam C. Rushing did the preaching at Hopewell. We had a good meeting.

Then I have been in two meetings that I did the preaching in.

Poplar Springs was the 1st one. We had a good meeting.

Then I went to La.—at Falsom, and preached for eight days. Bro. J. W. Small is the pastor. The Lord blessed our efforts and souls were saved for which we give Him all the glory.

Our meeting at Gatesville begins 4th Sunday. Dr. T. W. Talkington, of Crystal Springs, will preach for us. We are looking forward to a good meeting.

This has been a great summer with me. I have enjoyed working with all these brethren. Each church has been revived and lost ones have been saved.

Gratefully,

—M. P. Jones.

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Pamphlet free.

THE BIGGS SANITARIUM

Asheville, N. C.

SUMMER MEETINGS

The third Sunday in June we began our meeting here at Union, and ran for twelve days. Bro. H. R. Holcomb did the preaching and Mr. Billie Francis led the singing and Miss Minnie Thomas worked with the Young People. A spiritual atmosphere prevailed through the meeting and the church was greatly revived. Brother Holcomb preached the Word with power and earnestness and Mr. Francis led the singing in a fine way with Miss Thomas doing a splendid work with the young people. These workers make a fine team for any meeting. The results were 27 for baptism and 7 by letter.

The fifth Sunday in June I went to Dixon and helped brother A. H. Childress. We had a good meeting, large crowds, fine interest. Bro. Childress is a fine yokefellow and I enjoyed the work with him very much. We had two additions by baptism.

The second Sunday I held my own meeting at Stratton, this is an afternoon appointment. We had a good meeting and two additions by baptism.

The third Sunday in July Brother W. W. Kyzar helped me at Rock Branch church, another afternoon appointment. Brother Kyzar is a fearless, earnest preacher of the Word. He fights sin and holds up the Christ as the only remedy for sinners. Large crowds and fine interest prevailed throughout the meeting. We had 12 additions by baptism and 4 by letter.

The fourth Sunday in July I held my own meeting at Pinkney church, another afternoon appointment. The interest was good and large crowds at each service. We had 17 additions by baptism and 2 by letter.

The first Sunday in August I helped Brother A. N. Thomas at Pine Grove church. This is a big country church and the house would not anything like hold the night crowds. Brother Thomas is a hard worker and his people are following him in a fine way. We had 12 additions by baptism.

The second Sunday in August I helped Brother J. L. Moore at New Ireland church. Brother Moore is a hard worker and is doing a fine work with his churches. He does not spare time nor energy when the call for service comes to him. We had a splendid meeting. Good interest, large crowds and a fine spirit all the time. There were 16 additions by baptism and 5 by letter. Mr. Ward led the singing in this meeting in a fine way.

The third Sunday in August I went to Brother A. N. Thomas again at Ocobla church and here the house was too small again for the crowds. Mr. Phillips led the singing in this meeting. The people sung, prayed and worked and a fine spirit was there all the time. We had 15 additions by baptism and 3 by letter.

The first Sunday in Sept. I helped Brother C. T. Johnson at Walnut Grove church. Brother Johnson has been one of our state evangelists and of course, he knows what to do in a meeting. It was a great joy to me to have the fellowship of this man of God through those days. It

was a pleasure to me to be with the church and people there. I once served the church as pastor and it is only two miles from the place of my birth. I was back with home folks. May God bless this pastor, church and people. We had 3 additions by baptism and 6 by letter. Many from nearby places came to this meeting and it was a joy to meet again the people with whom I worked in my early ministry.

I enjoyed this summer of fellowship with the men, the pastors, with whom I worked. I pray that God will richly bless each of them on the fields of labor to which God has called them.

To the Lord belongs all the honor and glory for all revival victories. May His name be praised.

—G. O. Parker.

Union, Mississippi.

ENLARGING OUR CHURCH THROUGH THE B. Y. P. U.

(A paper prepared and read before the Farmhaven B. Y. P. U. by Miss Ethel Lemmons).

Our churches are enlarged through winning souls to Christ and leading them to join the churches. Some make great mistakes by coming into the church without being saved and expect the church to save them. The first thing for one to do is to get saved and then join the church to help carry out the Great Commission. This work is done by the church members or not at all. God, through Christ, does the saving, but we must bring the lost to him. He has commissioned us to do this; for in Matt. 28:19-20 we read, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and Lo, I am with you always even unto the end of the world."

The purpose of the training we are receiving in the B. Y. P. U. is to lead us to be better soul winners. One of the duties of the B. Y. P. U. is to train young Christians for leadership in the church: The B. Y. P. U. is a channel through which the church is enlarged with spiritual workers and leaders. Too many are won to Christ through the efforts of the B. Y. P. U.

All these important facts bring a mighty challenge and appeal for trained spiritual leadership. The challenge with intelligent, spiritual leadership will gradually grow in Missionary power and service. The call of Jesus today is more insistent than ever; "Lift up your eyes and look on the fields for they are white unto harvest." True leaders are those who are striving to give their people eyes to see the need at their own door, but the needs of the world. The challenge then comes to every member of Southern Baptist churches to: First, Ask God for a deeper spiritual experience; Second; Get back to the prayerful study of His book; Third; Seek His will; Fourth; study the needs of the world; Fifth; Use every opportunity offered to prepare our hearts and lives for service; Sixth; Make a definite surrender of all our talents

and gifts to Him to use us to bring the world to Him.

Before long every saved soul will stand before Him who said, "Go ye into all the world and preach the Gospel to the whole creation." He set His churches here to do his bidding and to proclaim Him to the lost everywhere. If we ignore His commands or selfishly refuse to obey, can we expect to hear His "Well done" at the Judgment?

The Great Commission is still the challenge of Jesus to his churches. He has not changed his program. His plan is the same and he is depending on the churches to give themselves wholeheartedly to the program of winning the lost of the Earth to Him. A church that is not Missionary has no right to call itself a church, for to this end did Jesus establish his churches in the Earth.

Some might want to know what they can do as individuals to help enlarge the churches by striving to carry out the Great Commission. 1. See the fields that are white unto the harvest. 2. Pray for laborers. 3. Give that the Gospel may be sent. 4. All of us ought to go. Some will go into the community; others into the fields of the South; others across the seas. But all of us are to go, for Jesus, in the Great Commission, excused no one from witnessing for Him.

As we surrender our lives to Him we shall find our places for service. A surrendered life, with a vision of the needs of the world and a vision of Him will find something to do and will be blessed in doing it.

"Suddenly to my inward up-turned vision

A thousand million faces come to view,

Saying, "Alas! for us is no provision!

Give us your Saviour too!

Give us, we pray, your cup of consolation,

Never to our up-reaching hands 'tis passed.

We long for the desire of every nation,

And, oh, we die so fast!"

The call of the nations and the challenge of the risen Lord ought to stir every Southern Baptist to say, "Here am I, use me!"

The Easiest Way

Two policemen were walking their beat when they came upon a dead horse and started to make a note of it in their books.

"Hey, Bob," said the first, "how do you spell Desplaines street?"

"I dunno," said Bob. "Do you?"

"No, come on, we'll drag it over to Jones street."

"There isn't much I don't know about the English language," boasted the long-haired man in the club.

"I'll test you," replied a friend, "I'll dictate a paragraph to you."

With an assured air the boaster seized his pencil, but his jaw dropped as he heard the following: "As Hugh Hughes was hewing a yule log from a yew tree, a man dressed in clothes of dark hue came up to Hugh and said, 'Have you seen my ewes?' 'If you will wait until I hew this yew tree, I will go with you anywhere in Europe to look for your ewes,' said Hughes."

"WOE IS ME IF I PREACH NOT THE GOSPEL"

Dear Dr. Lipsey:

A suggestion on the above passage in the Record of recent date brings the following from me if you do not mind the space:

For some months now I have been almost out of the work of the ministry.

It was through no choice of mine. There is a story behind it. No disgrace nor scandal of course, but some sad things; and tests compared with which acid and fire would not be too severe.

These experiences have done for me what I am thankful for.

Once a much loved pastor (my pastor, then) said to me that if he should resign and no other church work opened in two weeks he would go into business. I thought that might be right, since a good man felt that way about it. I tried to think that about my situation (that God would open work through friends if He wanted me to have it). So I entered other work. Not a business that would stop my preaching altogether but a business that forced my ministry to a secondary position for a while at least, and in fact, almost kept me out altogether.

I tried to console myself, I labored, and I prayed as I toiled. I was not trying to evade my duty. I was trying to render a service. God was good to me. Gave me conscience clear, yet friends misunderstood. They still misunderstand, but my greatest consolation is that God knows my heart and the longings there. Those who criticize should remember what Plautus said: "Who would criticize another should first inspect himself," or words to that effect. And again from Adalaide Procter:

"Judge not; the workings of his brain

And of his heart thou can'st not see;

What looks to thy dim eyes a stain

In God's pure light may only be

A scar, brought from some well-won field,

Where thou wouldst only faint and yield."

When I was a successful pastor a few years ago, things went too easy then. I could not see far, nor deep enough. God needed to teach me what I had not learned. I was so stupid He could not teach me as I was. He took me to a hospital. I learned Him some better there. He took my older child away and taught me how with bloody dripping heart to submit, and even love Him more.

All these were steps that I should have ascended, but instead of stepping up, I asked friends to help me locate pastoral work. They promised but the work never came. Then business and I stepped aside from the ministry somewhat, but with no intention that it should be complete or permanent. Still, as I said before, friends misunderstood. They think they would have acted otherwise. They think I took a long, long fall. 'Twas no fall at all. 'Twas just a seemingly mistaken step, why permitted I do not know.

But be it called a fall, there were boulders over which my pathway

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led. God permitted it to be to intro-
duce me to His greater, fuller, self
and put all else away.

Procter says again:

"The fall thou darest to despise—
Maybe the Angel's slackened hand
Hath permitted it, that he may rise,
And take a firmer, surer stand;
Or trusting less to earthly things,
May henceforth learn to use his
wings."

And now, I have come to where I
shall listen to the voice of God as
His Spirit and His word speak in
thundering tones calling upon me to
preach His Gospel and His word
whether according to conventional
or customary arrangements, or I
must open my own avenues of ap-
proach to the multitudes as did the
apostles and the disciples in the
early days.

If churches anywhere need my
services as pastor let them write
me, but if no call comes there still
are people dying without Christ to
whom I may be called upon to bring
the message of salvation and for
whose continued lost condition I
may be held partly responsible if
I wait for them to send for me.

It will be hard on me to break
into a place, uninvited, to hold a
meeting—independent—but I am to
be God's ambassador, and should I
meet with unkind treatment, Jesus
has told me what to do. So I shall
go for Him.

The final consolation and I close:
The Great Commission given us and
Jesus closes with the most wonder-
ful promise that ever fell from His
lips save one, "And lo, I am with
you all the days." The other was:
"If I go and prepare a place for
you, I will come again and receive
you unto myself, that where I am,
there ye may be also."

Let me say, finally, that if there
is a church, great or small, in city
or country, that wants a meeting,
there are no terms of a contract to
be met, no certain sum of money to
be guaranteed. Just let me know
I'm needed and I'll be forthcoming
ready to serve my very best with
God's help and in His name.

—T. J. Blass.

Florence, Miss., 9-2-30.

—BR—

Continued from page 11

That same day, the Sadducees,
who say there is no resurrection,
tried their skill in an effort to con-
found him in his speech. They called
his attention to the statement of
Moses that "if a man die having no
children, his brother shall marry his
wife and raise up seed unto his
brother." Then they suggest a case
in which seven brothers had one wo-
man to wife according to this law
of Moses, and then ask, "In the res-
urrection whose wife shall she be of
the seven? for they all had her." They
thought no man could answer that
argument. But Jesus said unto them,
"Ye do err, not knowing the scrip-
tures nor the power of God." Men
and women are erring today for
the same reason. "For in the res-
urrection they neither marry, nor
are given in marriage, but are as
the angels of God in heaven." Earth-
ly relations do not continue in the
spiritual world. The marriage vow
is only for life. Then Jesus proves
the resurrection of the dead by the
Lord's statement, "I am the God of
Abraham, and the God of Isaac, and



the God of Jacob." He did not say,
I was their God, but I am their God.
They still live, still exist. "He is
not the God of the dead, but of the
living." With God there is no death.
Our departed friends are not in the
grave, but live with God.

Jesus' answer silenced the Sad-
ducees and when the Pharisees saw
it, they decided to make one more
effort to confound him. This time
they got a lawyer to frame and put
their question. The lawyer, tempt-
ing him, said, "Master, which is the
great commandment in the law?"
There were many commandments in
the law but which one was the most
important? Jesus' answer was so
convincing it left no room for ar-
gument. He said, "Thou shalt love
the Lord thy God with all thy heart,
and with all thy soul, and with all
thy mind. This is the first and great
commandment. And the second is
like unto it, Thou shalt love thy
neighbor as thyself. On these two
commandments hang all the law and
the prophets."

The enemies of Jesus were through
asking him, "What thinkest thou?"
"And no man after that durst ask
him any question." It now became
his time to ask them what they
thought. "While the Pharisees were
gathered together, Jesus asked them
saying, "What think ye of Christ?
Whose son is he?" That same
question is up for answer today.

"What think ye of Christ? Whose son
is he?" Is he only human—the son of
man? Or is he also divine—the Son
of God?" The Pharisees thought with
some modernists today that he was
but a man—the wisest and best of
men. In answer to Jesus' question
they said he is "the son of David."
That was easy for them to answer,
but the next question dumbfounded
them. "How, then, doth David, in
the Spirit, call him Lord, saying, the
Lord said unto my Lord, Sit thou
on my right hand, till I make thine
enemies thy footstool? If David
then call him Lord, how is he his
son?" Matt. 22:43-45.

In that day the son might have
called the father lord, but not the
father the son. So there was some-
thing wrong with the answer of the
Pharisees. They told the truth but
not the whole truth. And as a half
truth is sometimes a falsehood, their
answer was not correct. Jesus Christ
was the son of David but he was
also the Son of God. The apostle
Paul says that "Jesus Christ, our
Lord, was made of the seed of Da-
vid according to the flesh, and de-
clared to be the Son of God with
power, according to the spirit of
holiness, by the resurrection from
the dead." Rom. 1:3, 4. He was
both the son of David and the Son
on God; both human and divine. He
was "God manifest in the flesh."
He was just as truly God here on
earth as he is on his throne in glory,
and as truly man as you and I are
men. As man he hungered and slept,
wept and rejoiced, was subject to
all the passions and weaknesses of
the flesh. As God he cast out dev-
ils, raised the dead, stilled the temp-

est, resisted every temptation and
conquered every enemy.

Surely those who think Christ is
only a man do not know him as I
know him. Could they realize his
power upholding and sustaining
them, his wisdom enlightening and
instructing them, his spirit leading
and directing them, his love warm-
ing them and purifying their hearts,
his presence dispelling their fears
and banishing their doubts, they, too
would cry out with the confirmed
Thomas, "My Lord and my God."

—BR—

Tourist: "Shall I take this road
to Bingville?"

Native, "Taint necessary. They
already have one road there."—Ex.

—BR—

Persons expecting to prepare re-
ports on Hospitals for the associa-
tions, will need the facts as to the
Baptist Memorial. A request ad-
dressed to the superintendent Bap-
tist Memorial Hospital, Memphis,
Tenn., will bring the needed infor-
mation.—M. D. Jeffries, pastor.

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interest, wholesome fun and sound philosophy; be good enough
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NORTH MISSISSIPPI BAPTIST
NEWS AND COMMENTS

(By A. Layman)

A faithful negro Baptist was killed in an automobile wreck near Tupelo the other day. The negro, with others of his race, was enroute to a Baptizing when the wreck occurred. Better die on God's water wagon, than on Satan's booze cart.

Lots of Baptists who major on the imminent coming of our Lord are wasting lots of time and money on theorizing about the second-coming as an excuse for their covetousness in doing nothing for Missions. —H. Boyce Taylor in News and Truths.

Rev. Harvey Gray, well known north Mississippi product, has moved to Grenada, where he and his wife are pleasantly located, and where Bro. Gray has two churches nearby. Gray resigned the superintendency of a High School, with a good salary, to become pastor of churches.

Rev. J. R. Nutt, also a north Mississippi-made product, now the pastor of the First Baptist church, Lufkin, Texas, recently did the preaching for the Rev. F. Z. Huffstatler at the Ashland Baptist Church. The result was several were added to the church and a great spiritual uplift.

Edward Kane, of Wickliffe, Ky., recently won a solo prize for amateurs of \$5,000. Upon receiving this handsome sum for his earnest efforts, he immediately sent his church a check for \$500.00, a tenth of his prize. To be sure, young Kane is a member of a Baptist church, and is rising to some heights as a gospel singer and soloist.

Soon after the Rev. Henry G. West became pastor of the Hickory Flat Baptist Church, he spoke of the whiskey evils abroad in the community. He prayed that the thing might be corrected. Soon after three men were arrested, convicted, and carry jail and fine sentences, and things are better. The prayer

of a righteous man availeth much.

Rev. Martin Ball, former Mississippian, now retired minister, residing in Paris, Tenn., with his invalid helpmate, recently was a patient in the Baptist hospital, Memphis, recovering sufficiently to be removed to his home. There are a great many Mississippians, admirers of Bro. Ball. Some of us well remember his writings to The Record under "Within The Circle." We regret to see men like Bro. Ball fall from the ranks. He has been a great power for good.

In a recent sermon delivered to his congregation, pastor J. B. Kirkland of the First Baptist Church, New Albany, compared the church to an automobile. The wheels, as the working, aggressive members, "rolling" along. The automobile horn, the pastor, warning the congregation of the dangers. The steering wheel, the pastor, deacons, Sunday school leaders, and other officials guiding the destiny of the church. The light to Christians, letting their lights so shine; the Spark Plugs, praying, working, trusting Christians, source of dynamic power from God. Although a bit unique the sermon was intensely interesting, bringing home some great truths. Kirkland is an able minister.

Rev. T. R. Stroup, former north Mississippian, by birth, Baptist, and otherwise, now pastor of the First Baptist Church, Willow Springs, Mo., also editor of The Baptist News, a church paper, has the following interesting editorial in the latest edition of his paper. "Did you think that when Christ was dying on the cross he made a will? Perhaps you have thought that no one ever remembered you in their will. If you are in the Kingdom Christ remembered you in his will. He willed his body to Joseph of Arimathea; he willed his mother to John the son of Zebedee; and he willed his spirit back to his Father; but to his disciples he said "My Peace I leave that with you," that is my legacy; "My Joy I give you." This is a will no lawyer can ever break.

THE SOUTHERN BAPTIST
SANATORIUMBy J. B. Lawrence,
Exec. Secy. Treas.

At the annual meeting of the Board May 28th, 1930, a resolution was passed by the Home Mission Board requesting the Hospital Commission to let the Board have the services of Dr. Louis J. Bristow to act as Superintendent of the Southern Baptist Sanatorium at El Paso. This request was granted, and Dr. Bristow spent most of the month of August in El Paso re-organizing the operation of the Sanatorium.

At the September meeting of the Board Dr. Bristow made his report, and it was clearly shown from this report that it would be impossible to operate the Sanatorium without the usual deficit. The Home Mission Board has spent on an average, since the Sanatorium was built, \$20,000 per year in operating the Sanatorium. In the Board's present financial condition this expenditure would have meant the turning away of too much money from mission work into benevolent work. And since at the two last Conventions there have been recommendations adopted by the Convention looking to the disposal of the Sanatorium if it could not be made self-supporting, and inasmuch as the Board was definitely convinced that it could not be made self-supporting under present conditions, the Board therefore thought that it would be best to make some adjustment in the operation of the Sanatorium immediately.

The following resolution was therefore passed:

"On motion the report of Dr. Louis J. Bristow, Acting Superintendent of the Southern Baptist Sanatorium, was received and referred to the Committee on Sanatorium, with instruction to close the Sanatorium for the present or make some disposition of the operation of the Sanatorium that will relieve the Home Board of the expense incurred in its operation, and that the Committee should negotiate the disposal or sale of the property and bring recommendations to the Board concerning any proposition for purchase which it might receive."

chase which it might receive."

The Sanatorium Committee instructed Dr. Bristow to act in the negotiations looking to the transfer of the operation of the Sanatorium to any party that might be interested, and also to have charge of closing the Sanatorium in case it was found necessary to do so.

Dr. Bristow received a proposition from Dr. Britton, the doctor in charge, to take over the operation of the Sanatorium without expense to the Home Mission Board. Dr. Bristow immediately took the matter up with the Sanatorium Committee and the Committee instructed Dr. Bristow to make a tentative arrangement with Dr. Britton. This contract was to be made for sixty days, during which time the Home Mission Board would close the negotiations with Dr. Britton and enter into a permanent arrangement for the operation of the Sanatorium.

In this contract the Home Mission Board is relieved of all financial obligation for operating the Sanatorium. It agrees to do a small amount of charity work in the Sanatorium, at present taking care of two patients at \$20.0 per week who are without means and are now charity patients in the Sanatorium.

Under this arrangement, the Sanatorium goes on doing the same work that it was doing when the Home Board was operating it. It is operated under the same sort of Christian administration. There is no change in anything except that the Home Mission Board is relieved of the financial loss incurred from its operation.

Dr. Britton is an excellent man, and has financial backing from particular friends of his which will enable him to carry out his contract.

The Board did what seemed to it to be the best thing for the Board and the Denomination under the circumstances.

—BR—

"Women, in my opinion, are different now from what they used to be."

"How's that?"

"There's my daughter, for instance—she's taking up the law, whereas her mother always lays it down."—London Tit-Bits.



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